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*"We do not take possession of our ideas, but are possessed by them.
They master us and force us into the arena,
Where, like gladiators, we must fight for them."*
—HEINE.

THE ARENA

VOL. XXVI.

JULY, 1901.

No. 1.

GREAT MOVEMENTS OF THE NINETEENTH CENTURY.

I. THE SWEEP OF THE CENTURY AND ITS MEANING.

THE mariner must know the currents of the sea he sails and watch the winds that press upon his ship, or the vessel may be driven through the mists upon some dangerous shore, while he, absorbed in daily routine, reckless pleasure, or unthinking toil, is quite unconscious of the peril, which proper care and watchfulness might easily have averted. So we who sail life's sea must know the movements of our time to save ourselves and the ship of state from wreck, and guide the vessel toward her port through smooth, safe waters unshaken by the tempest.

Some of the currents in the sea of life to-day are so powerful and so obvious that even the most careless voyager can scarcely fail to note them, though he may not understand them. The increase of wealth and power through invention and discovery, steam and electricity, manufactures, commerce, railroads, telegraphs and machinery; the growth of knowledge and its wide dissemination; the development of liberty and democracy; the trend toward union, coöperation, and organization; and the spread of civilization round the globe by colonization, commerce, and conquest—these are patent to all, as

is also the progressive aggregation of enormous wealth in the hands of a few individuals, resulting from processes of industrial organization dominated by the ideal of commercial conquest, and intended to secure the mastery of the many by the few instead of the union of all for the benefit of all.

The meaning of these great movements is not as obvious as their existence; yet it is not difficult to decipher. The last named movement means *aristocracy, mastery, despotism, power for the few*, industrial limitation and restriction for the rest; the other movements mean *the liberation and enrichment of life for all the people*—the concentration of wealth entails the sure subjection and impoverishment of the masses: while the growth of knowledge, wealth and power, union and civilization, linked with liberty, democracy, education and coöperation, must make all the people rich and free.

These movements of the nineteenth century, therefore, fall into two opposing groups—one lifting the whole world into freedom and plenty, the other capturing the world for the profit and pleasure of the few; one tending to elevate a little body of monopolists and submerge the rest, the other tending to elevate all. Another influence more important than any other, perhaps, but not yet named, because it could not be put in the list of obvious movements, is the deepening and broadening of sympathy and the rising power of its best ideals. This influence joins the group that tends to enrich and liberate all human life, and would of itself in time, if left unchecked, conquer the concentration of wealth from the inside and abolish the despotism of capital by abdication.

Let us examine, first, the united currents carrying all toward a richer and freer life, which together make the grandest movement of the age; the gulf stream of the century just passed; a compound movement toward the mastery of Nature and the emancipation of humanity; the subjection of material forces and the liberation of life—the transfer of servitude from man to matter.

How much the century has done to free mankind from the limitations of ignorance and poverty and the arbitrary control

of his fellow-man, no language yet invented can adequately express. A hundred years ago man was the slave of Nature and of man. He lived like one imprisoned in the midst of paradise—confined in a land filled with treasures and magic sources of delight, but with no instruments or knowledge to unlock the doors or move aside the heavy curtains of his cage, or open the treasure-houses fastened with Nature's secret combinations. But one great century has changed all this. To her favorite epoch Nature has revealed her cunning fastenings, so that curtain after curtain has been drawn, and many all-important doors and avenues, with teeming harvests, blossoming orchards, healing fountains, picture galleries, power plants, and treasure vaults are open to our use.

It is difficult even to imagine the difference of conditions now and in the early years of the century. Only an actual and sudden transfer in full maturity of faculty from one life to the other could give a really vivid sense of the change—a transition worthy the pen of a brilliant novelist, but far beyond the reach of common English. A Stevenson, a Howells, a Doyle, a Twain, or a Bellamy might do justice to the theme, but no mild scientific or historic sketch can give more than a faint conception of the marvelous transformation wrought by the intellectual and material development of the nineteenth century. Perhaps the nearest approach to a realization of the change without the novelist's aid may be attained by taking a list of all the inventions and discoveries—scientific, educational, moral, political, industrial, and social achievements—of the century, and then devote a month or two to picturing in our thought with due intensity the condition of things if all these discoveries and achievements were swept into oblivion. Think what life would be without the railroad—only the stage-coach to carry our letters and ourselves across the country! Think of pulling oranges from Florida or California to Boston stores by team! Think of a city without a street-car or a bicycle, a cooking stove or a furnace, a gas jet or electric light, or even a kerosene lamp! Think of a land without photographs or photogravures,

Christmas cards or color prints! Think of striking a flint and steel, whenever you want a light, till a robust spark may condescend to touch the tinder and ignite it! A match that fails to light at the first or second stroke is a cause of profanity now—of what stern stuff was morality made in those old days of flint! No wonder Washington could not tell a lie, living in an age of stone, with little or nothing to lie about, and no sensational papers to corrupt his veracity and provoke the habit of deception by the daily impact of untruth!

How times have changed! Science and invention have harnessed steam and electricity to do the world's work and developed hundreds of utilities and comforts to deepen and broaden modern life. George Washington never rode in a trolley-car or even a horse-car, or talked through a telephone, or ate rolled oats, or saw a locomotive, or a steamboat, or an elevator, or an arc light, or a department store, or a pile driver, or an asphalt road, or a phonograph, or a moving picture, or even an inactive photograph. Ben Franklin, one of the wisest men of the olden time, wrote his letters with a quill and blew on the ink to dry it. He did not know enough to use a blotter, and never dreamed of a fountain pen or a typewriter, or even a pen of steel. He never rode a bicycle, or wore a pair of rubbers, or had his trousers made on a sewing-machine, or lit his candle with a match. He never heard of a bath-room or furnace or electric launch, or liquid air, or a barbed-wire fence, or smelled chloroform or listerine, or had a rebellious tooth pulled without pain by the aid of laughing gas or cocaine. Even Napoleon could not send a telegram or ship his troops by rail, or secure breech-loaders or smokeless powder or submarine ships, or take kodak views of his battles, or get a chromo for his greatest victory, or quell an insurrection in his appendix by having it cut out without danger from the nervous shock or from blood poisoning. Hundreds of thousands of lives could have been saved in Napoleon's wars if the use of anesthetics and antiseptics had been known—yes, millions if the anesthetics had been used at the proper time and in sufficient quantity on Bonaparte himself!

The development of industrial power and time and labor saving machinery is one of the principal facts of the century. In raising wheat, from breaking the ground to sacking the grain, one hour with modern machinery will accomplish as much as twenty-two hours with the old-time plow, sickles, flails, etc. Four men with the aid of machinery can plant, raise, harvest, mill, and carry to market wheat enough to supply with bread one thousand people for a year. To shell 60 bushels of corn by hand takes 95 hours of labor time; with machinery 1 hour is enough. To make a plow by hand took 118 hours, with a labor cost of \$5.34; with machinery now a plow is made in $3\frac{3}{4}$ hours, at a labor cost of 79 cents. To build a standard platform road-wagon with two movable seats and a leather dashboard takes $53\frac{1}{2}$ hours of labor time with machinery, against $204\frac{1}{4}$ hours with the old hand tools, and the labor cost with machinery is \$8.48 against \$43.07 with hand work.

In sawing lumber by machinery, the saving of labor time is 375 to 1 and the saving of muscular exertion much greater still. One man with a double-surface planer will smooth as many boards in a day as 40 carpenters with hand planes. To make 2 hardwood bedsteads now takes 41 hours and $6\frac{1}{4}$ minutes, against 571 hours by hand, or 14 to 1 in favor of machinery. The labor cost by hand was \$141.90 and by machinery \$6.06. One woman with a sewing-machine can do as much as 12 to 20 women with needle and thread. The sewing of 100 yards of Wilton carpet takes $1\frac{1}{4}$ hours by machinery and 27 hours by hand. The making of 100 lbs. of 6-oz. carpet tacks requires 8 hours to-day, against 810 with the old hand tools—100 to 1 in favor of modern methods. In the making of hammers a man can do as much in a day with machinery as in 14 days without it. By machinery now one man can make as many 4-penny steel cut nails in a day as 130 men could make in 1813 (23,000 nails in 2 hours, against 260 hours to make that many nails in the olden time).

The making of a bar of soap in the early years of the century took twenty-fold the labor time that is required to-day. The labor cost of making 25,000 lbs. of laundry soap is \$3.25 now, against \$43.20 in former years. A McKay machine enables one workman to sole 300 to 600 pairs of shoes a day, while he could handle but five or six pairs in a day by former methods. The ruling of 100 reams of single-cap writing paper with faint lines on both sides required 4,800 hours with ruler and quill in 1819, while with the modern ruling machine the work is more accurately and uniformly done in $2\frac{1}{2}$ hours with full allowance for foreman's time, etc.—a ratio of 1,920 to 1 in favor of the modern method.

A good compositor will set 6 or 8 thousand ems in a ten-hour day by hand, while with a linotype he will set 50,000 to 70,000 ems in the same time. A modern printing-press with the help of 5 men will do the work of 3,000 to 4,000 persons. Franklin printed his paper on a little press with a big lever pulled down by hand for each impression, and making 60 or 70 impressions an hour. What would he think if he could see one of our giant steam cylinder presses printing, folding, cutting, pasting, and counting 70,000 or 80,000 papers an hour? Two persons with modern machinery print, fold, and gather the sheets for 1,000 pamphlets of 32 pages each in 7.6 minutes, while with a hand-press and bone folder 25 hours were needed—197 to 1 in favor of modern machinery. The total time consumed in making and printing the pamphlets was 21 times as great by former methods as at present. The labor cost of printing and binding 1,000 32-page pamphlets with the aid of modern machinery is 14 cents, against \$7.10 by former methods.

To make 12 dozen pairs of trousers with machinery takes 148½ hours of labor time, against 1,440 hours by hand, with labor costs of \$24 and \$72 respectively. For a dozen pairs of seamless half-hose, cotton, the labor cost is 9 cents with modern machinery, against \$1.30 by former methods—with labor time 80 to 1 in favor of modern machinery. With the old spinning-wheel, one man could spin 5 hanks of No. 32 twist in a week; now 55,098 hanks are made in the same time—or 11,000 times as much for one man with the aid of two small boys. A girl in a cotton mill can turn out calico enough in a year to clothe 1,200 persons, more or less, depending somewhat on the size of the persons and the number of changes of cotton they have.

The railway, motor-car, bicycle, and automobile are fast relieving the horse of his ancient burdens and transforming him into a leisured aristocrat. A first-class locomotive will pull as much as 1,800 horses or 10,000 men, and a day of labor with the railway (*i.e.*, ten hours of labor for one man in connection with the railway service) will move as many tons of freight ten miles as 200 days with a two-horse wagon and driver. We cross the ocean in 5 days instead of 25 or 30, and go from Boston to San Francisco in less time than it took our great-great-grandfathers to go from Boston to Philadelphia. We travel a mile a minute in place of ten miles an hour, as in Franklin's day. The news from South Africa, China, and Europe is flashed round the world every day, so that our papers each morning print yesterday's news for the globe. When Washington died the fact was not known in Boston for two weeks after the event. In 1870, if A in New York wished to hold a conversation with B in Chicago, he must travel 800 miles to do it; now he can go to his telephone or round the corner to a public station and talk to B by electricity, which is able to fly many thousands of miles a second.

Illustrations of the enormous increase of power and saving of time and labor achieved in "The Wonderful Century" might be indefinitely extended. Further facts from the data accu-

mulated by Carroll D. Wright, as Labor Commissioner for the United States, will be given in a later article on "Industrial Development." The total mechanical and horse power of the country is equal to the labor power of half a billion willing slaves, or an average of 20 to each human worker. Before the twentieth century ends we may have the equivalent of 50 or 60 slaves per man, or more than 100, perhaps, for every family. A family with 100 tireless slaves, or even the 30 or so we have on the average now, need not labor very hard, and if the benefits of power and mechanical development were fairly distributed among the people a few hours' easy work every day on the part of each able adult would enable all to live in comfort. If the principles of equality that have entered so strongly into political life in the nineteenth century, changing absolutism into constitutional government based on universal suffrage, should enter with equal strength into industrial life in the years to come, the result would be a far nobler civilization based on universal comfort—the principle of equality or copartnership, in unison with vast industrial power, labor-saving machinery, and thorough organization, would make this world a paradise in comparison with which old Eden would fade into insignificance. There were not people enough in Eden to make it interesting for any great length of time, and there were too many wild beasts in the immediate neighborhood. No chance to have a fine house filled with beautiful pictures and handsome furniture, or to take a Pullman to Niagara or Yosemite, or to see Julia Marlowe, or Joe Jefferson, or Irving, or Sherlock Holmes. No chance to hear Sousa's band, or the Symphony Orchestra. No telegrams, telephones, phonographs, or biographs; no libraries or schools; not a single book or newspaper, nor even a chance to cook a decent meal of victuals; nothing but gooseberries, plums, and crab-apples that made the eater thereof desire to leave the premises. I would rather live in America now with all its imperfections than with Eve in the ancient garden; the means of life are greater, infinitely greater, and only their fair diffusion is needed to fill the world with happiness.

Knowledge has marvelously increased and has been diffused among all classes to a degree unknown in former times. Geology, biology, psychology, sociology, and many other sciences are developments of recent years; almost the whole body of modern science, except pure mathematics and the rudiments of astronomy, physics, and chemistry, is the creation of the nineteenth century. The spectroscope has analyzed the stars. The Roentgen rays have lighted up the innermost recesses of the human body and made it easy to see through even the least transparent man. The camera has registered more than the eye can see, and the phonograph more than the ear can hear. With the telegraph, telephone and phonograph, color photography, the vitascope, and kinetophone, we can bring the world to our doors. The molecular theory of gases and definite proportions in chemical union, the wave theory and the measurement of light vibrations, the mechanical equivalent of heat, the conservation of energy and the correlation of forces, the glacial epoch, the meteoric amendment to the Nebular Hypothesis, electrical and magnetic developments, the new surgery and the germ theory of disease, the results of hypnotism and psychic research, the localization of the functions in the brain, the scientific interpretation of history, the antiquity of man, embryology and organic evolution, have given us totally new conceptions of the universe and man. To hold the records of phenomena that science has studied and the laws that have been deciphered requires a library a thousand times as big as the library of science a hundred years ago. A high-school boy to-day knows more about the *laws* of Nature, life, mind, history, and society than the greatest savant of the eighteenth century.

A hundred years ago ignorance held the chief domain. The area in the light was but a speck to the long stretches in the dark. Schools were few and poorly equipped. Even the universities stopped with Horace and Aristotle, and gave their chief attention to Virgil and Homer. Greek and Latin were the warp and woof of a college education, weaving a brilliant tissue of ancient myth and poesy in the brain and bring-

ing men to a high degree of unfitness for modern life. Free public schools existed only in America, and were quite rudimentary. Libraries were luxuries unknown to most communities. Newspapers and magazines were curiosities to the majority of people. The literature in common use was limited to the Bible and "Pilgrim's Progress," other books being rare outside the homes of the well-to-do. With the masses lack of information was compound and exhaustive, and even the best informed did not possess a thousandth part of the knowledge easily available to-day.

Sympathy, too, has grown, and with it justice and the moral elevation of the people. Kindness to animals, laws against pugilism and gambling, the growth of temperance and tolerance, reform of penal codes and prison discipline, improved conditions of labor, amelioration of war, the Red Cross Society, the Czar's manifesto, the growing strength of the Peace Association, the rising demand for the realization of brotherhood, and a hundred other indications point to the moral development of the century and the evolution of a new ideal.

The development of political liberty surpasses anything in political history before our time, and governments have become democratic to an extent that makes the nineteenth century the century of democracy. Since the closing years of the eighteenth century, almost every nation in Europe has passed from absolutism to constitutional government, with the final power in the masses of the people. The same is true of South America. In North America and Australasia also the rule of the people is established. Slavery and serfdom have been abolished throughout the civilized world. Three continents are free, and important parts of two others are also in the light.

In 1800, only 1 country, with less than one-hundredth of the population of the globe, and less than one-fiftieth of its land area, enjoyed the blessings of popular government free of despotic control. Throughout the rest of the world, with varying forms of government, the actual rule, internal or external, was despotic. In 1900, nearly 50

countries, with more than a quarter (30 hundredths) of the total population of the globe, and over two-fifths of its land area, possessed constitutional governments, with the fundamental powers of legislation and taxation in the hands of the people: a fifty-fold growth of popular government as to countries, thirty-fold as to population ratios, and a twenty-fold growth as to area. A hundred years ago less than 2 thousandths of the land and people of the globe were controlled by free governments and clear of the taint of slavery or serfdom (one 650th of the people, to be exact, and one 830th of the land); now more than half ($\frac{11}{20}$) of the people in the world, with nearly two-thirds ($\frac{11}{17}$) of its land area, and almost the whole water surface of the globe are included in or controlled by countries having constitutional governments and laws prohibiting slavery and serfdom. The dominance of free institutions has grown 540-fold in respect to land controlled (or from 1.2 thousandths of the world in 1800 to about 650 thousandths in 1900), and 350-fold in respect to population (or from 1.54 thousandths to 550 thousandths)—a gain 140 times as great as the growth of the world's population.* It must not be understood, however, that an ideal freedom has been reached in half the world or indeed in any part of it. Great as has been the advance of liberty and democracy in the nineteenth century, there is plenty of room for improvement in the twentieth, not only in respect to the extension of free institutions but in respect to their quality. As we shall see hereafter no country has yet perfected the substance and machinery of free government. Nevertheless, although much still remains to be done for liberty and self-government, the progress toward free institutions in the nineteenth century was of unexampled strength and breadth, and the world to-day is white as an angel's wing with freedom's holy light compared with the darkness of the eighteenth century.

* The facts upon which these generalizations are based will be stated in a special article on "The Political Movement of the Nineteenth Century."

Free thought and free speech have evolved with political freedom. In religious thought and expression the change is specially marked. A little more than a hundred years ago intolerance was a profession, an organized cult, an established institution;—creed and dogma reigned supreme. New ideas were regarded in much the same light as microbes are to-day. Intellectual activity touching religion was a dangerous disease. The Inquisition was still alive in Europe, and men could be cooked for their beliefs. Even in America, men that held unfashionable opinions on religious matters, and mentioned the fact, were treated as social pests. Doubt was a deadly sin and tolerance was a crime. To question the teachings of the Church was to incur the penalties of perdition, and, being infectious, the salvation of others was imperiled. Such iniquity could not be tolerated. The pestilence of unbelief must be stamped out. Unquestioning faith was one of the conditions of existence. A man could hardly hope to retain his employment if he were so perverse as not to believe as his employer did in respect to the creation, the stopping of the sun, Jonah and the whale, Noah and the ark, and other essential elements of the spiritual life of those good old days. And no respectable person would associate with a man sufficiently wicked to doubt eternal damnation or total depravity, or any other of the comforting doctrines from which our gentle ancestors derived religious consolation. Investigation was outlawed. Thought was in chains, and religion was buried in petrified theology.

Now tolerance is a virtue recognized in large degree even by the clergy, and practised by the rest of the community to an extent that makes our time the age of tolerance as compared with any period of the past. A man may hold his judgment in suspense about the hot hereafter, and question the whale episode or the stoppage of the sun, without losing his job or discovering a premature perdition in his social environment. We do not discharge men for their religious opinions, but only for their political opinions, or for believing too much in labor organization; and we do not expel a man from good

society on account of his thinking or the cut of his theology, but only on account of bad conduct, disagreeable disposition, loss of fortune, or the cut of his clothes. Religious tolerance has grown so great that it is beginning to be safe for a man to tell the truth, expressing his honest doubts and conclusions, whatever they may be, and finding, except in fossil communities here and there, a respectful hearing for his thought. The light has touched even the pulpit, and preachers forget to proclaim the iniquity of entertaining ideas different from those adopted by their own denomination. Sometimes they go so far as to speak in a church of another creed, and we have heard a Beecher and a Phillips Brooks declare that religion is a *life*, not a creed. Best of all, the men who preach theological doctrines least and the Golden Rule and noble living most are the men the people love and the Church delights to honor. Thus, while liberal thought has banished some of the errors that clung to religion, the real heart of Christianity as taught by Jesus himself has gained a stronger and stronger hold upon life, and may at no distant day make the Christian ideal of brotherhood a controlling power even in government and industry.

Injustice prevailed one hundred years ago in many forms that are extinct to-day. The slave trade was a lawful industry. Feudal serfdom bound the peasants of Europe like cattle to the land, and chattel slavery blackened even the Constitution of the United States. Pirates infested the ocean and open robbery prospered in many lands. In Europe a man might be arrested and locked up without warrant or legal process and held without trial. In England man-catching was systematically practised in the sea-board towns. Press-gangs seized men at night, dragged them on board a man-of-war, and held them for duty in the navy without redress. No effort was made at the reformation of criminals. Prisons were slaughter-pens, chambers of torture, and nurseries of vice. Capital punishment might be inflicted for any one of 160 offenses. Stealing an apple or a plum from a rich man's orchard was as grave a crime as murder. Imprisonment for debt was still permitted,

and a man might languish in jail a life-time because he could not pay a few shillings he had borrowed. Women had very few rights in law or in fact. A woman belonged to her husband, and all she earned was his. He owned her clothes, her jewelry, her mirror, her complexion, and even her false teeth, and might chastise her like a child if she did not behave to suit him.

Slavery and serfdom have been abolished. Piracy is dead. The press-gang has vanished and thievery is trying to hide itself. Our principal robbers do not club their victims on the highways, but carry them in street-cars and railway trains, or capture their money politely with stocks and trusts. Nothing has improved more than robbery. Instead of a dangerous encounter with pistols, to get the goods and cash that two or three travelers may have with them, the modern highwayman builds a railroad system with other people's money, or a gas or electric plant, or a street railway, or secures a telegraph or telephone franchise, or waters some stock, or gets a rebate on oil, beef, or wheat, or forms a giant trust and robs the population of a continent at a stroke. Then the robber buys a newspaper or caresses it with greenbacks, and has himself entitled a "Napoleon of Finance," while the rudimentary, undeveloped aggressor or speculative survival of more primitive times who steals a bag of flour instead of a grain crop, or takes a few hundreds instead of a million, has to put up with the old-time, uncivilized name of "thief." Imprisonment for debt has been abolished, and also imprisonment for theft—if it is committed according to the law and by methods approved by the particular variety of "Napoleon" having control of the government. Capital punishment is administered under our law for only two offenses—murder and treason, though the death penalty is still incurred, outside of the law sometimes, in punishment for slander, violence, or offenses against the family.

Some attempt is made at the reformation of criminals; personal liberty and trial by jury are guaranteed, and on the whole are well enforced. Women have made much progress

toward equality—economic, social, and political. They are no longer regarded as personal property, as in days of yore; but under most governments they are still classed politically with infants, idiots, and criminals, and even their economic and social rights are not quite equal to their brothers'. As compared with the past, however, the nineteenth century has been the age of emancipation for women. Upon the whole, in spite of the new development of theft under the forms of monopoly taxation and fraudulent contract, justice has made enormous gains in the last one hundred years.

FRANK PARSONS.

Boston, Mass.

A COLLEGE FOR THE PEOPLE.

TO be free a people must be enlightened. He who would rob them of their liberties can pursue no more effective course than to darken their minds, befog their thinking, and poison the springs whence flow the streams of enlightenment. "Give me the youth till he has reached the age of ten," a distinguished ecclesiastic is said to have exclaimed, "and you may have him thereafter."

The children of this world are wise in their generation. That the economic bonds which they for years have been forging may never be broken from the limbs of the people, the "owners of the United States" have deliberately set themselves to subvert our educational system. In both number and character the facts are startling. The recent Stanford case but serves to advertise more widely a situation of which the observant have for years been aware.

How may this condition be met? First, by publishing the facts; second, by redeeming the State educational institutions, the people's own schools which they have in so many cases heedlessly permitted to be muzzled or turned against them; and third—the practical thing now for the friends of progress too widely scattered to rescue a State college or university from monopolistic control—by uniting upon an institution that does stand for intellectual freedom and the coming day and making of it a power in the land.

What characteristics should mark such an institution? It should, if possible, be central; its course should represent not the dead past but the living present; the widest freedom of choice among studies should be accorded students of reasonable maturity that each may develop his special talents; stress should be laid upon education for citizenship; hand training should accompany mental training, that the student may be fitted for the world of work; provision should be made whereby the privileges of the college may be enjoyed by students of

scant means, and the faculty should consist of men and women abreast of the times, facing the morning and fully prepared to instruct, rouse, and inspire. From such a college, unless freedom be already dead, may be expected to come forth leaders of the people, statesmen, prophets, apostles—if need be, martyrs to the cause of human progress and the coming kingdom. But to find the college and enlist it! Is such a feat possible?

One hundred miles northeast of Kansas City, at Trenton, Missouri, on the Rock Island Railroad, stands an institution known till recently as Avalon College. Adversity had almost closed its doors until the spring of 1900 when Dr. George McA. Miller assumed its control under a ten-years contract, opened its class-rooms, called back its students, and began in it again the work of a college. A little later Mr. Walter Vrooman, founder of Ruskin Hall, Oxford, England, and recently returned to America to establish here the Oxford or Ruskin Hall movement, heard of Avalon College, visited it, and effected a combination with President Miller whereby the institution, to be known thereafter as "Ruskin College," became the center of the Oxford movement in America. Mr. Vrooman purchased a fifteen-hundred-acre tract of land lying near the College, contributed directly to the College treasury and teaching force, and then entered the field to work for the promotion of the institution and the movement of which it is the center.

It is not my purpose to publish here a catalogue of Ruskin College. The friends of progressive education are, however, entitled to know something of the leading facts regarding the opportunities here afforded for realizing their ideals.

In addition to the land is the college building, almost new, handsome, commodious, and worth with its grounds fully \$40,000. Here the executive offices are located, the classes and literary societies meet, the public exercises including church services of liberal type are held. Here also the college book and supplies store is going on and two of the college industries, the carpenter shop and the sewing department, are located; for Ruskin College seeks to train hand as well as brain. Near by is the college laundry, just instituted. A few blocks distant,

on a sightly hillside, is the site of the Trenton-Ruskin factory. This enterprise, recently incorporated and uniting local and college interests, begins with a capital of \$13,500 fully subscribed and largely paid up. In it will be carried on, under the direction of the best business men of Trenton and the college president, broom-making, handle-making, and various forms of wood-novelty manufacturing. Canning is also to be one of the important industries to be begun this summer, and extensive farming for this purpose will doubtless become a leading activity of the College and neighborhood. On the farm the beginnings of a dairy department have already been made, and a friend who will put into this industry his capital, labor, and skill will shortly arrive. Other industries are in prospect.

These industries—sewing, laundry, shop, dairy, garden, farm, and factory—are designed to serve a double purpose: *vis.*, to train the student for the practical duties of life and to enable him to earn his way through college. A student entering on the "industrial plan" contributes to the "equipment fund" such sum as he may be able, receiving therefor, for each \$25 paid in, a transferable scholarship guaranteeing opportunity to work in the college industries one hour a day at ten cents an hour during a stay of four years at college. The student advancing \$125 works thus thirty hours a week for four years, and earns an amount that will cover board, lodging, and tuition. Additional opportunity for remunerative labor is afforded during the summer vacation.

The College departments cover preparatory, college, art, commerce, music, oratory, and physical culture, and normal. A beginning is soon to be made with a kindergarten as an adjunct to the Model School in which normal students will be trained as practical teachers.

The College courses of study have recently been reconstructed throughout, wide opportunities for modern culture studies being afforded, and the course, like that of Harvard, being made almost entirely elective and leading to the degree of Bachelor of Arts. The advantages of such a course over the old-fashioned, medieval iron-clad curriculum are inestimable.

It is plastic, constantly subject to change and improvement, adapted to the varying needs of the student body, especially the more mature, and conducive to growth on the part of the faculty, stimulating each member to make the most of his department.

In addition to the above resident courses the College gives correspondence instruction in a fine line of highly practical subjects, including Business and English branches, Newspaper Work, Art, Architecture, Trades, Metallurgy, and Mechanical, Steam, Mining, Civil, and Sanitary Engineering. This is made possible by an arrangement effected with one of the leading correspondence schools of the East.

In the faculty and teaching force are found representatives of Yale, Harvard, Cornell, Oberlin, and German Universities, and some of the best of the smaller colleges. Four of the faculty have served as college presidents, the principal of the normal department having for a dozen years had charge of one of the State normal schools of Missouri. Among the lecturers are Prof. George D. Herron and Prof. Frank Parsons, the latter planning to spend four weeks in May and June in the work of the College as teacher and lecturer.

The College enrolment, beginning last June with almost nothing, has already reached for all departments for this year, and including the summer normal, 300, the States and Territories of California, Colorado, Illinois, Iowa, Kansas, Kentucky, Missouri, Nebraska, New Jersey, New Mexico, Ohio, Oregon, Pennsylvania, and Texas, as well as England, being represented. With the new opportunities now developing and the continued assistance of the friends of the movement we may expect several hundred more within the coming year.

An additional evidence of stability is found in the fact that friends of the work are removing to Trenton, enrolling their children as students in the College, investing their money in the college industries and their labor and talent in the work of class-room, farm, and field. Several of such families have recently arrived and others have arranged to come. The factory enterprise will prove especially attractive to such.

Cost of living in Trenton is moderate. Parents desiring to educate their children can remove to Trenton, buy or rent a few acres of land and engage in small farming, selling their products to the Trenton-Ruskin factory. Knowledge of this fact will doubtless bring many within the next year.

The reception given the College by the local community is most cordial. The three daily papers of the town have opened their columns to the institution, the funds for the factory have been very largely subscribed by local business men, and encouragement for the work is given on all sides.

But education to be effective must be available. The higher culture must be democratized: it must be brought within the reach of the poorest. Ruskin College can already do much for the poor boy, but it would do far more. It would open its doors to him though he come without one cent. How may this be made possible? By means of a Loan Fund, from which an advance of \$100 or \$125 can be made to the student on entrance. This he may repay after graduation from his increased earnings. This fund the College is working for.

What can the friends of the College throughout the country do for it? They can inform themselves more fully as to the status and work, and can then inform their friends and especially the youth of their acquaintance who desire, at small cost, a well-rounded, practical education free from monopoly influences. They can, in cases, remove to Trenton and aid with suggestion, funds, and labor in building up the institution and its interests. They can raise the Students' Loan Fund and can contribute directly to the College treasury.

If education in America is to be maintained by the Rockefellers and Stanfords, rest assured it will be controlled by them. If controlled by wealth, the influences of our colleges will favor the maintenance of triumphant plutocracy. If the people are not willing that those who control their industries, their fortunes, and their lives shall also control their thinking and thus control permanently their national policies, it is needful that from their own small earnings and savings they shall furnish the means that will make at least one institution in

America independent of the millionaire who to-day controls so largely both private and public colleges and universities—the one through the bludgeon of the endowment, granted or withheld, and the other through the might of the party "boss."

THOMAS ELMER WILL.

Ruskin College, Trenton, Mo.

GEOLOGY IN THE TWENTIETH CENTURY.

IN its most modern aspects, earth-study has shifted its main view-point from the product to the process. This step alone immeasurably separates the new from the old. By recognizing the genetic principle, geography, geology, and astronomy have become sciences that are new in every sense of the word.

Advancement in earth-study has been greater during the century just passed than in all previous time. It has been more rapid in the last twenty years than in the hundred preceding. A century of active, fruitful, and systematic effort has not only produced unparalleled progress, but has introduced into geological science a multitude of ideas entirely novel. Many of these are bound to have a lasting influence upon scientific thought. Some of them bid fair to be handed down through the ages as the most brilliant conceptions of a copiously productive period. To geology, they are the great landmarks of the nineteenth century. A half score of them stand out prominently.

The determination in the rocks of a measure of time has given to earth-study much of its widespread interest. Before this discovery, geology as a science was impossible. It never could have risen above a monotonous description of minerals. Now it is thoroughly philosophic. It treats of cause and effect, of process and product, of events and their sequence. A history is read that is as fascinating and full of action as human history, with chapters ever new and ever thrilling.

The establishment of a geological time-scale was truly epoch-making. From this time dates the rise of modern geology. Up to the close of the eighteenth century, the conception had only been faintly outlined by the contemporaries of the great Werner and Hutton. In England, William Smith had already discovered the key for recognizing certain strata by the fossils that they contained. But

it remained for the master mind of Lyell, a quarter of a century later, to develop the idea into an actual working scheme of geological chronology. Henceforward, so all-absorbing became the study of the ancient organic remains, as a means of paralleling rock strata in all parts of the globe, that for fifty years all other branches of geology seemed in comparison almost to be at a standstill.

The newly established time-scale in geology stretched out the age of our earth enormously beyond the generally assigned Biblical period. From 6,000 years, the geologist's best estimates were for more than 25,000,000 years for the stratified rocks alone. At once the geologists had the theologians arrayed bitterly against them. As in so many cases when science has come into apparent conflict with religion, the scientists went quietly along with their work of searching after truth only—and won. Now there are no longer hostile camps; and many an eminent divine has become an ardent student of Nature.

The proving that there existed in late geological times a vast polar ice-cap, reaching down in this country to the latitude of Cincinnati and St. Louis, may be considered as one of the grand triumphs of science. Until a generation ago, scientists had no idea that an arctic climate had prevailed so recently over the northern hemisphere. It was a veritable Ice Age; and "its conception is one of the scientific novelties of which," says a recent writer, "our century may boast and which no previous century has even so much as faintly adumbrated."

The difficulties that beset the investigation of former glacial action are somewhat appalling. McGee most clearly depicts the conditions when he states that "the trail of the ice monster has been traced, his magnitude measured, and his form and even his features figured forth—and all from the slime of his body alone, when even his characteristic tracks fail." But the geologists have overcome all obstacles and made the glacial theory one of the firmest tenets of science.

To Louis Agassiz is due the honor of launching upon the scientific world the general theory of glaciation. To be sure, others, a little while before the appearance of his great work on "*Etudes sur les Glaciers*," had attained something of the main idea in limited areas; but it was the work of the great Swiss widely to apply the principles and develop the conception into a grand general hypothesis. It took twenty years to get the theory firmly established. The last two decades have been devoted to accumulating facts and solving problems connected with the causes and effects produced by the various phases of the great ice movements. The glacialists have been, during this time, the most active and numerous of any class of geologists. During the last ten years no branch of geology has produced so voluminous a literature. The subject is constantly expanding at an astounding rate. All earth students are brought more or less closely into contact with glacial phenomena; many geologists are devoting all their energies in this direction. In Europe the names most prominently associated with glacial work are those of Penck, Geikie, Croll, and Schmidt—in this country those of Chamberlain, McGee, Dawson, and Leverett. As long as geology lasts the works of these scientists will remain classics.

Twenty-five years ago the main geological features of the upper Mississippi basin were deciphered with great difficulty on account of the heavy deposits of "drift" covering the whole country. Strangely enough, this very region has become, glacially, the most interesting in the whole world. Glacial history was here first found to be long, complex, and full of stirring incidents. Instead of a single ice period, no less than half a dozen great glacial drift sheets are now known to exist. To this region the eyes of the world are now directed for a complete time-scale of ice movements, with which glacial deposits in all parts of the globe may be compared. Stranger still is the discovery of evidence of other great ice ages in remote geological

times. Regarding these, we yet know little of what the future has in store for us.

William Smith's discoveries concerning the fossils in the rocks were epoch-making in directions other than purely geological. Fifty years of active interest accumulated a vast mass of facts. Comparisons of successive faunas showed that the later-formed rocks contained organic remains very nearly like those living, but that as we examine older and older strata the fossils become more and more unlike present forms.

About the middle of the century embryological studies were making great progress. It was at this time that the ancient organisms began to have an unusual interest to the biologist. It was widely thought that in the fossil types could be secured forms that would represent all the early stages of the living organisms. Erroneous as this hypothesis proved to be, it long served to stimulate, to an extraordinary degree, the study of the fossils from the biotic standpoint. It eventually removed paleontology from the domain of geology and united it with biology.

When Darwin's "Origin of Species" appeared, in 1859, a new light was thrown upon the vast body of largely unconnected facts that had been long accumulating regarding the fossils. These facts furnished some of the strongest proofs of the theory of descent. With the new way of looking upon the organic remains of past ages there arose an active search for specific pedigrees. The results were startling. One has only to mention, among many, the work of Marsh on the horse, of Cope on the camels, of Naumayr on mollusks, or of Gaudry on the cats.

In studying the evolution of existing organisms, natural selection is the great factor to be considered. The fossils emphasize a wholly different set of laws. It is this fact, chiefly, that divides the evolutionists into two great schools, known as the Darwinists and the Lamarckians. The one gives greater prominence to natural selection, the other to physical environment.

While the testimony of the fossils has been a great boon to the biologist, it has, as perfecting a detailed and universal scheme of geological chronology, proved rather disappointing. Careful surveys of various zoological classes of fossil organisms now show that there is little or nothing intrinsically to locate a given form in time. This must be derived from the known superposition of the rocks. This phase of the subject has been dwelt upon lately by our distinguished countrymen, Wachmuth and Springer, who have gone into the most exhaustive investigation of a large group—the crinoids—that has ever been made.

Another singular fact to be mentioned in this connection concerns the time that organisms have been on earth. It has generally been conceded that at the beginning of the fossil record, in the early Cambrian, organisms as a whole were already at least nine-tenths differentiated. Consequently, they were regarded as existing eons before. Brooks has recently pointed out that, while organisms change very slowly in the open sea, along the shore their differentiation goes on with great rapidity owing to the intensity of the struggle for existence. Hence, the very marked divergence of animal types at the time when our earliest known records were made militates strongly against long previous careers. On the other hand, this radical separation of the main types may have taken place during a comparatively short period.

Whatever contributes greatly to the amelioration of man's condition must always have an honorable place among grand achievements. To have one of the greatest industries brought under rational control is a feat comparable to any discovery in pure science, or any production of art. A new epoch begins with the placing of mining upon a basis truly scientific. From time immemorial, mining has been the great game of chance. Vastly more wealth has been put into the earth annually than has been taken out through this channel. Up to the time of the establishment of modern geology there was an excuse for haphazard min-

ing. Although the ordinary miner is still slow to grasp the advantages held out to him by science, every large mining enterprise now has the geology of the district carefully examined before the first shovelful of dirt is turned. Most of the great mining companies even have a regular geological corps employed all the time. One of the greatest petroleum concerns at present operating owes its immense success, not so much to questionable business methods, as so often claimed, as to far-sightedness in employing at a large salary the scientist who worked out, by purely scientific methods, the geology of natural oil.

The esteem with which pure geology is held by intelligent people is further shown by the support of special governmental bureaus, called geological surveys, by nearly every civilized State. An officer of one of the largest iron companies of the Lake Superior region recently said that if he and his associates had only placed even a little faith in the State geological survey twenty years ago, they would have saved hundreds of thousands of dollars. This company, as myriads of others do constantly, then believed firmly in "practical" work, not in "scientific" work—as if science, rightly applied, were not preëminently practical, and as if it were not, as Huxley says, only enlightened common sense.

Mining to-day is capable of being put on as secure a business foundation as any manufacturing enterprise. From start to finish it may be carried on with the certainty and despatch of the running of a railroad train or an ocean liner. Lucky "finds" will, however, continue to be made; but henceforward mining as a business will no longer be a vast lottery—ever developing, to their fullest extent, the gambling propensities of mankind.

The microscope revealed a new world to the student of animals and plants. Its later use in the study of rocks brought to light another world, equally undreamed of and equally vast. Modern geology began in a consideration of the materials with which the subject has to deal. For the

first three-fourths of the nineteenth century little progress was made over what was bequeathed by the century preceding. This branch of the science had come practically to a standstill. Other branches sprang up and grew so rapidly that inorganic geology bade fair soon to be relegated to a very subordinate place.

When, then, it was discovered that when thin plates of rocks were magnified under polarized light their minutest mineral constituents could be identified, the most powerful of weapons was placed in the hands of the geologist. At a single bound inorganic geology took its place by the side of the organic branch. A century ago the study of rocks had gone as far as it could because laboratory methods of examination were crude. But the simple grinding down of rock fragments into thin plates at once overcame a seemingly insurmountable difficulty. Large rock sections are now made with ease, so that equal sizes of the thinnest tissue-paper seem in comparison like thick slices of bread. The blackest lava or basalt in thin sections becomes as transparent as window glass. At a glance the mineral constituents can be told from one another as easily as horses from cattle or sheep in a meadow. Under the microscope the dull gray granites break up into brilliant hues that rival the rainbow. The gorgeous stained-glass windows of many cathedrals give but a faint idea of the wondrous beauty of the rock mosaic. But this is not all. A moment's viewing under the microscope tells the essential chemical and mineralogical composition of a rock with greater accuracy than the most refined chemical analysis. The mineralogical changes that a rock may have gone through are also evident. A rock may be metamorphosed beyond all recognition through ordinary means, but in thin plates its original condition is at once disclosed.

The last twenty-five years of petrography have been devoted largely to the development of working methods. With these labors will always be associated the names of Rosenbusch, Zirkel, Michel-Lévy, and Judd, and in this

country G. H. Williams, Gross, and Iddings. The effort of the next twenty-five years will be directed toward more directly productive work. Among the great problems to be solved are the genetic relationships of the crystalline rocks, the genesis of rock-types, the detailed manner of the origin of the crystalline schists, and the establishment of a rational and genetic classification of local rock phases.

It is due more to the celebrated chemist, Bunsen, than to any one else, perhaps, that geology is indebted for the keynote to a rational theory explaining the character of rock magmas. The nature of the subject would indicate that it is a problem involving strictly physico-chemical principles. However, as in the case of so many other questions of like character, the ordinary laws of physics and chemistry, as we commonly know them, break down, and the geologist has to depend upon his own investigations to furnish a satisfactory solution. Just why a molten mass erupted should give rise to a granite, then a gabbro perhaps, and finally to other kinds of rocks, has long been most puzzling. The question is not answered by any appeal to theoretical physics or chemistry. Our recent tremendous advancement in knowledge regarding the structure and relations of the igneous rocks, owing to the application of the microscope, has given the greatest aid.

The phenomena are complex. Several important principles are involved. Of these sometimes one is most active—under different conditions certain others. To appreciate how complicated may be these operations one has only to refer to the principle of maximum work as framed by Berthelot, the principle of Soret, the changes taking place when liquids are mixed, the effects of supersaturation of solutions, the influence of pressure, and the action of intense heat. Whatever may be the history of molten magmas, of which we can only surmise, it is certain that to the geologist the period just preceding solidification is by far the most important. If we follow Loewinson-Lessing, we would distinguish three kinds of differentiation: (1) Mag-

matic differentiation, or static, taking place in the depths of the earth; (2) differentiation by cooling, during ascent to the surface, and a little before solidification; and (3) crystalline differentiation. That we shall be able from surface scratchings to decipher the history of the rocks deep down in the interior of the earth is a thought of grand proportions. Its theoretical bearings are far-reaching. In it we find the clue as to whether originally the composition of the earth was heterogeneous or homogeneous.

Most persons are not accustomed to ascribe cycles of development to the land forms they see around them—cycles involving periods of birth, infancy, youth, maturity, old age, and death, that are comparable to the stages of growth in the organism. Of recent years the geologists have demonstrated that all those phenomena connected with land waste go on with far greater rapidity than is generally supposed. Mountains are high and rugged because they are very young. Without constant uplifting the greatest mountain chain would soon be planed down to a flat lying but slightly above sea-level. Such a flat has approached its base-level of erosion, or is a peneplain, and it is the ultimate condition to which all erosion tends to reduce every portion of the land surface. Such a peneplain uplifted into a general upland soon becomes trenched by deep, narrow valleys. These are widened out until the relief becomes intricately dissected and diversified. The divides are then lowered, the streams lose most of their former velocities, and the whole region again finally approaches the condition of a base-leveled plain.

This doctrine—that all land forms have had a history—is now a fundamental tenet of our new geography. It is distinctly American in origin. Within a decade it has been accepted by advanced geologists and geographers the world over. The names of our American geologists, Dutton, Powell, Gilbert, Davis, and McGee will always be connected with this work. A host of others have done, and are now doing, able work in applying the principles.

The remnants of extensive base-leveled plains are still visible over the country, some of them often uplifted hundreds or even thousands of feet above sea-level. Abundant traces of them are discernible in the rocks of all ages, even those more ancient than the earliest Paleozoic. They furnish us with a new standard for measuring geologic time. The political history of nations assumes a new meaning. Our multifaceted civilization is referred directly to its causes in a way that never before was dreamed of. Altogether the base-level of erosion is one of the most novel and brilliant conceptions in the science not only of the nineteenth century but of all time.

When a science reaches that stage in its development when its facts and principles are capable of being systematically arranged according to the causes producing the phenomena, it is at once capable of being placed upon a philosophic foundation. This is the most important period in the history of that science. Geology to-day is just stepping upon the threshold of this important stage. In the beginning, classification of phenomena in every branch of natural science is crudely outlined from those superficial features that, at first glance, are the most striking. This is, at a later stage, modified to one in which similarity of common characters, irrespective of natural relations, is taken into account. A vastly more advanced conception is classification based upon affinity, in which, for similarity of features, is substituted similarity of plan. The final stage is the one in which origin, or causal relationship, is the governing principle. This is genetic, or philosophic, classification.

Thus always presenting prominently the underlying principles of cause and effect, classification by genesis gives expression to the products in terms of the agencies. Only then are the broader distinctions and real relationships made visible. Taxonomic groups are able to be properly separated only when it is recognized how and in what manner the component parts of the materials dealt with are

influenced. The outcome of proper attention to the only natural scheme of classification is clearer discrimination of facts, greater precision of statement, and vastly better comprehension of the whole subject. A science with a truly genetic classification takes front rank among the branches of knowledge.

One of the great problems of practical geology has been to find some means whereby the rock succession in one locality may be accurately paralleled or correlated with the sequence of formation elsewhere. A hundred years ago this was thought to be found in the lithological characters. When this standard failed signally, the fossils were believed to furnish the key. But this criterion is also known to be only of local use. Other standards have been set up. When carefully tested and checked none of these methods alone have been found to be widely applicable; and all the broader questions have had to be left as only approximations—until more accurate results through other means could be obtained.

Of late years there has been a general tendency among geologists to adopt the historical method; that is, to sum up all the data derived from the different sources and from them strike a mean as nearly as possible. This plan is not very satisfactory, because there are so many variants; and readings from one source, when compared with those from another, are apt to prove very discordant.

The recent discovery of the base-level of erosion and all that it signifies has given us another means of exact geological correlation. It is the geological cycle. In the more recent geological formations its most conspicuous feature is the peneplain. In the earlier, when these are covered by subsequent deposits, they are indicated best by the unconformities. McGee and Davis have been preëminently successful in working out great stratigraphic problems on the strictly geographic principle. Among the ancient unfossiliferous rocks, Irving and Van Hise have emphasized the great value of the uniformity.

These criteria are as far-reaching as any criteria for correlating geological formation can ever be expected to be. They are natural. They are independent of any intrinsic characters. They are therefore absolute—the long-sought-for desideratum in correlative geology. This branch of the science will, in the new century, receive an immense impetus, and the whole subject of stratigraphic classification will soon require complete remodeling.

The principle of mutation of organisms has been appropriately extended to the rocks. Probably no more startling statement was ever made than that "rocks grow." They have ever been the very embodiment of the unchangeable. Now, at a single stroke, the entire idea is swept aside. Professor Judd, the distinguished president of the Geological Society of London, would have the barriers now set up between the mineral and the organism wiped out altogether. He alludes especially to the marvelous disclosures arising from the application of the microscope to the rocks. In closing a recent address he makes this observation: "In the profound laboratories of our earth's crust, slow physical and chemical operations, resulting from the interaction between the crystal, with its wonderful molecular structure, and the external agencies that environ it, have given rise to a structure too minute, it may be, to be traced by our microscope, but capable of so playing with the light waves as to startle us with new beauties and to add another to 'the fairy tales of science.'"

That rocks are dependent for their form and structure upon their environment, and that they are readily altered by every change of their physical surroundings, is a conception the effects of which upon geological science are difficult to realize. It immeasurably broadens our ideas of life and brings within Spencer's classic definition the whole range of rock materials that we have always been accustomed to regard as perfectly inactive.

The central idea is that in the rocks there are ever going on changes that are analogous in nearly every respect to

those that we usually ascribe only to animals and plants. As the organism is made up of multitudes of small parts, which we call cells, each leading a more or less independent existence, so the rocks are formed of myriads of separate mineral particles, each of which also has a distinct personality, follows a more or less individual course of existence, and continually undergoes change as the surrounding physical conditions change. In fine, the life and changes in the organism and in the rock are not only very much alike, but they are, in all probability, merely somewhat different expressions of the same great laws.

In speaking of organisms, Huxley has referred to *life* as a "property of protoplasm." The day may not be far distant when we have to modify this definition somewhat, and say that "life is a property of matter." Then may we consider not death, but life, as omnipresent and everlasting—existing wherever matter manifests itself.

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POVERTY AND SOCIAL DECAY.

A KNAVE may be so environed that cupidity and selfishness will dictate fair dealing; and, finding that under the circumstances surrounding him honesty is the best policy, even a rogue may in time improve wonderfully and become "reasonably honest." The saying that we all are more or less creatures of habit is trite but true. Manners mature into morals easily and rapidly. Some "sort o' get into the habit" of cheating; others, of fair dealing. And the latter are not invariably more scrupulous by nature. Powerful as are prenatal influences and the circumstances of birth, yet circumstances attending life may defeat the intentions of destiny. The value of the force of rightly directed public opinion as a reformatory factor is vastly underrated. Men and women will stint and half starve themselves in the struggle to keep up appearances. Nor is this so reprehensible, since a failure to keep up appearances usually involves the loss of the respect of the world, followed perhaps by the loss of trade or employment, and ultimately by the loss of self-respect. The desire to be respected, when not excessive or perverted, is a powerful stimulus to human endeavor and advancement. And it may be made a greater power for good, because most men when prosperous fear public opinion more than they fear the law, and covet distinction rather than gold.

The influence of association and environment is far-reaching. Russians have a saying that "who lives with cripples learns to limp." The Spanish version is, "Who lives with wolves learns to howl." The same idea is expressed, less figuratively, in the proverb, "He that lies down with dogs will rise up with fleas." Character, like a plant, depends very much upon the soil and atmosphere in which it grows. Hard conditions produce warped and stunted characters. To improve man's conduct, therefore, improve his social environment. This is the scientific, the common-sense method. The economic structure of society at any given time forms its real

basis, and explains, in the last analysis, the whole super-structure of social relations.

Our ethical teachers, our moralists, our theologians and philosophers are painfully slow to grasp the great truth that the development of man's moral, mental, and spiritual nature is largely dependent upon his material prosperity. A mind harassed and haunted by the uncertainties of the average man's condition can think of little but its own cares and troubles. Long hours, short wages, and uncertain tenure of employment are not conducive to the development of mental, spiritual, and social graces. The intellectual and moral faculties may be repressed, stunted, and paralyzed by incessant toil and physical exhaustion. One cannot preserve a healthy, vigorous development and activity of mind in an insufficiently nurtured body. "An empty sack cannot stand erect." There are toilers who get so little time for thinking that they almost or quite "forget how the trick is done." At least they grow to dread and shirk mental exertion until they relapse almost to the animal plane of existence. "Men housed like pigs can hardly pray like Christians." Our abnormally crowded cities, to which stratified conservatism so often points with pride, are festering social ulcers.

A soldier, on being reproved by Wellington for some dereliction, reminded the "Iron Duke" that "you can't hire all the cardinal virtues at seven dollars a month." The soldier's reply hints at a great philosophic truth. Our economic system in large measure determines our moral status. Every period of "hard times" is marked, as a natural sequence, by an increase of immorality and crime, particularly of those offenses by which wealth is to be won. Likewise, the annually recurring phenomenon of a greater increase during the winter months of theft, prostitution, and other offenses prompted wholly or partly by want, clearly shows that necessity, rather than choice, is responsible, directly or indirectly, for a large proportion of humanity's wickedness and woe.

The extremes of opulence and indigence are alike baleful—alike brutalizing. Abnormal wealth usually proves a curse

to its possessors as well as to the dispossessed; it enervates with gilded debauchery and Sybaritic ease, intoxicates with excess of power, or maddens with lust for gold. In the language of one of Shakespeare's characters, "They are as sick that surfeit with too much as they that starve with nothing."

The presence of involuntary poverty surrounded by a profusion of wealth is a terrible objective arraignment of our social system. In a high order of civilization the skeleton specter of want could not materialize. Only amid the gloomy darkness of ignorance and injustice can it "live and move and have its being." Before the dawning light of liberty and justice it swiftly retreats and vanishes. Amid universal enlightenment it cannot survive. Abject poverty is the prolific mother of vice and crime. Want or the fear of want breeds rogues and vagrants, murderers and suicides, lunatics and misers, prostitutes and drunkards. It deprives its countless victims of those elevating and refining influences so essential to the development of symmetry and beauty of character; it curtails both opportunity and capacity for the enjoyment of those social amenities which serve to make life worth living; yea, it multiplies and intensifies temptations—stimulates to abnormal activity the selfish, bestial propensities—stunts and stupefies the reasoning faculties—stifles noble aspirations and blunts the finer feelings—breaks down personal pride, courage, and integrity—destroys hope and energy—and oftentimes even transforms the sacred joys of motherhood into a prolonged torture of mental fear and anguish and makes the fond mother wish the babe at her breast had never been born!*

Let us digress and consider for a moment the chief immediate causes of poverty. To attribute most cases of poverty to either indolence or intemperance—laziness or liquor—is to add insult to injury. The charge of indolence is contradicted

* "There is," said a New York supreme judge to Henry George, "a large class—I was about to say a majority—of the population of New York and Brooklyn who just live, and to whom the rearing of two more children means inevitably a boy for the penitentiary and a girl for the brothel."

by the fact that wealth has increased four times as fast as population during the last decade; that of intemperance, by the fact that the consumption of malt liquors is steadily declining relatively to population. True, many cases of poverty are due to drunkenness; but more cases of drunkenness are due to poverty. Man is a gregarious creature, and, if out of work, how natural to seek rest, recreation, and "good cheer" at the "poor man's club," the saloon! Lack of wholesome food, the depressing weariness of monotonous drudgery, and the exhaustion produced by excessive toil frequently beget a feverish craving for alcoholic stimulants. The constant dread of business failure or loss of employment, hanging overhead like the sword of Damocles, drives thousands to seek momentary relief in the Lethean cup. The late Frances E. Willard, president of the W. C. T. U., after wide experience and mature thought, came to the conclusion that "it is time we cease trying to make men comfortable by making them sober, and try to make them sober by making them comfortable." Temperance reform, to be effectual, must be preceded by economic reform. Alcohol has countless sins to answer for. But alcohol is not responsible for the poverty of the sober Hindus and Turks, nor for the poverty of America's seamstresses and factory girls. In fact, the results of all the scientific investigations made on the subject in the United States, England, and Germany—as collated and tabulated in Prof. Amos G. Warner's work on "American Charities"—show conclusively that lack of work (including insufficient and inadequately paid work) constitutes the supreme immediate cause of poverty, the second being sickness or death in the families of the poor. The contributing influence of drink cannot be traced at all in more than 28.1 per cent. of the cases, and in most of these was only a secondary cause.

- To enter into a discussion of causes and remedies for the anomaly of a lack of work—amid so much need and latent demand, or so long as a single human want is unsatisfied—is not within the purview of this article.

A mere glance at official statistics relative to the growth of

crime reveals tendencies astounding to those who cherish the erroneous idea that moral improvement has kept pace with mechanical and industrial progress. A well-fed clergyman once undertook to convince the writer that the world is fast being reclaimed from evil, and in support of his contention quoted statistics furnished by church authorities going to prove that the ratio of church membership is steadily increasing every year. On being shown by the findings of criminologists that prison inmates are increasing even more rapidly—at a rate twice that of population—the good man elevated his hands and feelingly exclaimed: "Great Heavens! If this thing keeps up for another decade or two everybody will have become criminals—and church members!"

Travelers tell us of a country in Asia where the merchant often absents himself from his store all day, or even places his goods by the roadside, with the prices plainly marked, and a box of "change" beside them, so the traveler who may chance to pass can buy with little trouble—then goes off, and returns at night to gather up his money and the goods unsold. How would this plan work in our marts of trade or on our highways? Verily, do we not seem to need missionaries from the East—Buddhists and Confucians to teach us honesty, truthfulness, chastity, and filial love, and Mahometans to inculcate the virtue of sobriety?

A traveler in another Asiatic country, it is said, became tired while on the highway and asked his guide where to leave his pack while he went on a short trip. "Right here," said the guide. The traveler demurred, fearing his goods would be stolen. The guide ran up a hill, swept the surrounding plain with a spy-glass, and returned, saying, "Have no fears; the goods will not be touched; there is not a Christian anywhere within twenty miles!"

In the towns of India it is easy to approximate the English population merely by noting the number of its meat-shops and saloons. These two great industries receive no patronage from the benighted Hindus.

It is a startling reality that in this "age of murder" the

United States has outstripped the world, and now ranks as the most murderous nation on the globe. The year 1891 was a "record-breaker"—the number of homicides being 5,906, exceeding the record of 1889 by nearly 60 per cent., and that of 1885 over five-fold; yet by the year 1895 the number swelled to 10,500.

A traveler once got lost and wandered about, almost distracted, for many days, seeking in vain for evidences of civilized life. At last one day his attention was attracted by a conspicuous object dangling from a noosed rope suspended from the limb of a spreading oak. As he approached he saw unmistakable evidences that Judge Lynch had recently passed that way and officiated at an informal reception, or "social function," known in Western parlance as a "hanging bee," or "neck-tie party;" whereupon he sank upon his knees, and, clasping his hands in an ecstasy of joy, cried: "Thank God, at last I've struck a civilized country!"

A few years ago a learned high-caste Chinaman, Wong Chin Foo, fascinated by the garish light of our brilliant Christian civilization, came to this country imbued with an ambition to study our institutions, embrace Christianity, and master the secret of the marvelous activities and achievements of Occidental thought and action, and, thus equipped, to return home prepared to diffuse among his benighted countrymen some of the inestimable blessings of our glorious Western civilization;—to inject, so to speak, the leaping blood of the puissant, wide-awake West into the sluggish veins of the effete, moribund East. This was his noble, self-imposed mission. Upon closer inspection of the structure of our civilization, however,—seeing the hideousness of its seamy side; seeing its incompleteness and unsymmetrical, misshapen proportions; seeing that, like our dress, it is largely shoddy and tinsel,—he was disenchanted. When he found, for instance—among other things equally repugnant to his peculiar Oriental ideas—that more murders occur ^{now} every six months in New York City alone than ^{are} committed during a whole year within the entire vast domain of the Chinese Empire, with

a teeming population a hundredfold greater, our heathen visitor concluded that possibly it was safer for his benighted countrymen to cling to their own time-honored forms and institutions for a time, and "endure present ills rather than fly to others they know not of."

It were difficult, perhaps, to form an estimate even approximately accurate of the extent to which anxiety and despondency produced by financial distress are responsible for the augmenting prevalence of suicide and insanity. It is significant, however, that these evils keep pace with the concentration of wealth and the increase of debt and enforced idleness. Insanity doubles within a decade. The New York State Board of Lunacy estimates that "seven thousand young women in New York and Brooklyn go insane every year for want of sufficient food and clothing." Twelve suicides in one day is the awful record scored by the city of New York, which eclipses Monte Carlo, the gambling hell of Europe. The number of cases of suicide in these United States in 1896 (6,529) marks an increase of 187 per cent. relative to population since 1890—a yearly increase of 31 per cent. Moreover, it may be styled as a civilization disease. Among savages lunacy is almost or quite unknown.

This picture is by no means attractive, I freely concede; and more's the pity—for, unfortunately, it is true. A man with a large crooked nose, of a roseate hue, once had his photograph taken. When shown his likeness, he said: "That photo is pretty good, only—I don't like that nose." The artist replied: "Neither do I—but it's yours!"

The fetters of debt and penury are doubly burdensome and intolerable to those who have grown accustomed to comparative prosperity. Frequent fluctuations of fortune; insecurity of position; shifting uncertainties of employment, wages, prices, or trade—these evils are even more trying and more corrupting than the stationary uniformity of industrial and commercial life prevailing in Asiatic and European countries. The Eastern subject or peasant, schooled by stern necessity to habits of rigid, niggardly economy, plods along in "the

even tenor of his way" to satisfy his few and simple active wants, allured and tantalized by no illusive expectations of future gains and by feverish ambitions undisturbed.

The typical American citizen, on the other hand, has enjoyed years of comparative prosperity. He is unaccustomed to that pitiful parsimony which need has long imposed upon the toiler in the Old World; his ambition and pride of character have not been dwarfed by tyranny and oppression; his wants, his real requirements, are greater and more complex; his sensibilities and his susceptibility to suffering are keener. It is only a natural sequence of this era of industrial depression and maddening uncertainty, therefore, that the ever-present fear of poverty should so unduly excite and irritate his nervous system and selfish instincts as frequently to impair self-restraint and self-control, if not self-respect, and render him peculiarly liable wholly to give way to the promptings of passion.

Were further evidence requisite to establish to the satisfaction of any reasonable mind the truth of the proposition that poverty is the active missionary of sorrow and sin—the destroyer, and not the promoter and conservator, of the virtues—the tragic experience of the ill-starred "Jeanette" crew in the Arctic regions presents an extreme example fraught with significance. Refined, cultivated Christian gentlemen were for a time metamorphosed into ravenous bipedal beasts. When hunger assailed the citadel of life, stern, cruel necessity knew no law save that "first law of Nature," self-preservation. Christians were converted into cannibals. On the other hand, English criminals, transplanted in Australia and afforded opportunities for earning an honest and comfortable livelihood by dint of work, built up a prosperous, peaceful, law-abiding commonwealth. Mark the striking contrast, and the profound lesson it contains. Favorable environments improved their conduct and general character. Inducements—that is to say, temptations—to do wrong were diminished, or overcome by more powerful inducements to do right. Why, indeed, should they stoop to crime, when a living could be made as easily

by honest work? In both instances, quite naturally, they simply followed the "line of least resistance."

Nor need we draw upon Australian history for a striking demonstration of the saving grace of healthy economic conditions, for one of the original thirteen States of the Union has a similar chapter, and perchance the high-toned Australian nowadays takes great pride in tracing his lineage back to the "first families," *a la* our own F. F. V.'s. The experiment of Robert Owen at New Lanark eighty years ago affords another notable example of the regenerating influence of favorable environments upon human character and conduct. The thinkers of that period were amazed to see a population living in squalid want, intemperance, and crime, speedily converted into a sober, happy, law-abiding people.

A clergyman once asked a bright urchin, "How many bad boys does it take to make one good boy?" The lad replied, "Only one, sir, if you treat him well." Young and old alike are more easily led than driven. Fortunately love and kindness are "catching"—yet so are hatred and malice. But how much more pleasant and profitable to win by gentle kindness than by ruder means!

Gov. Pingree's famous potato-patch experiment at Detroit thoroughly demonstrated the fact that the reclamation of even the average "hobo" is possible and practicable. That concrete object-lesson should serve forever to silence the slanderous claim that the unemployed poor are such from choice, and dispose finally of the correlative assumption that in a recourse to drastic vagrancy laws lies a "solution" of the problem of the unemployed. The "free employment bureau" established about four years ago in the city of New York could find employment for only 20 per cent. of the tens of thousands who filed applications in the year 1897. A St. Louis daily that advertised in a single issue for a night watchman boasted of receiving almost 1,000 applications, and a New York daily twice that number.

During the reign of that royal impersonation of gluttony and greed, Henry VIII., England was filled with vagrants,

robbers, and beggars. Rigorous measures were adopted for their extirpation. It is estimated that during that period over seventy thousand people were legally hanged for vagrancy or theft. Yet there was no perceptible diminution of their numbers, for as fast as the public executioners decimated their ranks fresh recruits pressed into the vacancies. Pick-pockets plied their arts in the very shadow of the gallows on which other thieves were being hung.

The deterrent effects of racks and whipping-posts, of gibbets, torture-chambers, and lynchings, are vastly overestimated. The psychologic influences of such spectacles react most deleteriously upon the general public through the power of suggestion. Collective homicide and a rigorous criminal code, by presenting public examples of cruelty and hatred, often seem to operate as active inciting causes of new crimes. Long or frequent mental contemplation of brutality and viciousness tends to make us more brutal and vicious. "For as he thinketh in his heart, so is he." Every outward manifestation is a harvest. Whoever aspires to virtue must not dwell upon evil. The results of repressive measures, therefore, are usually quite disappointing.

As for our prisons, every humanitarian demands their conversion into reformatories for the reclamation of the criminal through kind treatment, the aim being, not to inflict retaliation and revenge, but to reform. Habitual criminals might be isolated in labor colonies, and their labor applied to the support of the defective classes.

If the moral mentors of society would assume a different attitude toward existing economic ills, addressing themselves more to the removal of causes that generate crime and disorder and less to the regulation, palliation, and repression of symptoms and effects, their efforts—now so sadly misdirected—would merit and enlist the hearty coöperation of every progressive thinker and humanitarian, and accomplish infinitely more genuine permanent good. In almost every mind lie the potentialities of every crime and every virtue. Instruction in ethics, admonitory homilies on the various vices and virtues, fall

upon deaf ears so long as poverty and ignominy are the customary reward of honest toil and unearned wealth carries the key to the temple of fame. The ultra-conservative, "goo-goo" class, with characteristic superficiality, direct their activities to phenomena and overlook fundamental causative forces. Many pretentious guardians of personal morals seem to have no conception of any direct relation between ethics and empty stomachs. Apparently it never occurs to their placid minds that a hungry and ragged person is more liable—simply because of more pressing need—to succumb to the temptation to take that which belongs to others than if he were well dressed and well fed; that a good "square" meal will do a hungry man's soul more real and lasting good than a two-hours sermon on the virtues of Christian humility and contentment; that admonitions to cultivate contentment and patient resignation may tend to tantalize rather than comfort a man out of employment, or whose children's minds and bodies are cramped and crippled and aged prematurely by excessive toil amid noxious surroundings; that Scriptural quotations do not satisfy an empty stomach, nor bring renewed strength, hope, and courage to a body and mind jaded and wearied by a fruitless search for a decent job at decent wages; that a man living in constant dread, lest bankruptcy or loss of employment render him unable properly to provide for his family and educate his children, is scarcely in the proper frame of mind to weigh a nice point in ethics; that it were as unreasonable to expect exemplary conduct on the part of those who breathe the noxious atmosphere of the city slums and social cellars, as among the prisoners in the Black Hole of Calcutta, and that well-meant advice to be good and kind would in either case be a waste of words—energy misdirected; that it were infinitely wiser to strive to abolish the root causes of chronic want and misery than merely to multiply places of refuge for the poor and miserable; that "an ounce of prevention is worth a pound of cure."

An official report of the labor commissioner of one of our

Eastern States a few years ago makes note of one establishment where women were making shirts at thirty-six cents a dozen; and one of the rules of the establishment was that the day's labor should open and close with prayer. How touching! Who can fail to be struck with the profound and tender solicitude displayed by this saintly firm for the spiritual welfare of its feminine wage slaves? It is to be hoped that the women thus shielded from all evil temptations will ever feel humbly grateful to their truly good and pious industrial taskmasters. Although the scanty wages paid them scarcely enabled these women to live at all—certainly not in any degree of moderate comfort—without the aid of "gentlemen friends," yet the saintly managers quite overlooked all such mere temporal considerations in their holy, zealous anxiety to insure the eternal salvation of the immortal souls of their employees.

Even such ultra-orthodox workers as the Rev. Charles Loring Brace, Frances E. Willard, and Gen. Booth, who certainly cannot be suspected of underrating the efficacy of religious training and exhortation, after years of varied experience and investigation found no escape from the conclusion that even though the land were as thickly strewn with religious tracts as leaves in Vallambrosa, and though vaster armies of theologians portray in most vivid colors the divine bliss in store for the fortunate few in the sweet by-and-by, yet,—while the wrapt contemplation of post-mortem happiness in a land flowing with milk and honey perchance may momentarily dispel the bitter consciousness of present material needs,—so far as rescuing humanity from real earthly ills is concerned, these technical orthodox methods are little more than absurd attempts to nullify the law of cause and effect by undertaking the impossible task of suppressing natural consequences—suppressing vice and crime while sustaining crime-incubating social conditions. They finally acknowledged the futility of persisting, Mrs. Partington-like, in an attempt to sweep back the rising tide of social decay with a lot of ancient theological brooms. This lesson many good, pious, well-meaning folks have yet to learn.

Henry Ward Beecher once assured his congregation that "the laws against larceny have no relation to me. I am on too high a moral plane to steal." (He spoke of theft, not adultery.) I doubt it. Beecher was, indeed, on too high a plane to steal—not *morally*, perhaps, but *socially* and *financially*. I dare say the spur of hunger could have driven the great divine to the alternative of theft as an escape from the pangs of protracted semi-starvation, just as other mortals—clergymen excepted, of course—have been driven by the goad of passion to choose adultery as a relief from ungratified desire. "Even a bishop will steal," says a Russian proverb, "if he is very hungry." Ask any old soldier if he cannot give you "pointers" on foraging. The Hon. Horace Seymour once declared: "After listening to thousands of prayers for pardon I can scarcely recall a case where I did not feel that I might have fallen as my fellow-man has done, if I had been subject to the same demoralizing influences and pressed by the same temptations." "Even a Roman Lucretia," says the Rev. J. K. Applebee, "would hardly be able to preserve her virtue in the conditions that compel so many American girls to shiver as they toil. The angel Gabriel would lose his angelhood in a month if he were compelled to live in an unventilated, fever-haunted tenement-house, and had to keep himself, Mrs. Gabriel, and half a dozen little Gabriels on the average wages of a seamstress." The dollar-a-day man may well argue that abstinence from theft and rascality on the part of the 100-dollars-a-day man is at best a negative virtue of comparatively easy attainment.

You may talk and teach, you may advise and admonish, you may scold and sermonize, you may plead and preach and pray as persistently and fervently as you please, but until willing workers have assurance of a decent living with reasonable effort, and until they can have homes of their own, suicide, drunkenness, prostitution, insanity, and crimes superinduced by the craze for wealth or the fear of want will be frightfully frequent.

Ye who have never dwelt within the somber shadow of

poverty, or whose pride has banished its bitter memories, be slow, be very slow to condemn its countless victims. When poverty stares you in the face—when the gruesome fear of impending poverty haunts your slumbers and your waking hours; when your children are forced to grow up half clad, and less than half educated—then will you realize what maddening temptations assail the poor. The devoted mother who sees a tear in the eye of her hungry babe will barter body and soul to place her darling above the fear of want. In the overcrowded urban districts, especially, the wonder is that the delicate plants of virtue, honesty, and kindliness can exist at all. Their survival, amid such baleful, noxious surroundings, is a practical objective refutation of the doctrine of total depravity. Their presence is an assurance that human nature possesses much inherent goodness and turns instinctively toward the light. It affords a glimpse of the immeasurable possibilities of humanity. Favorable environments will unfold and expand the divine in man. The sunshine of prosperity universal will burst asunder the cramping chrysalis of narrow selfishness which has ever “cribbed, cabined, and confined” the soul of man, dwarfing and stunting his moral, spiritual, and mental stature.

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THE POTTAWATOMIES IN THE WAR OF 1812.

LET us imagine that it is now July 17, 1812, and for a brief space of time fancy ourselves entering one of the grandest woodland theaters on earth—fashioned, finished, and furnished by the hands of the Great Spirit himself. We seat ourselves in this auditory under the blue, frescoed arch of heaven by day, lighted by unnumbered glittering gems by night. We are located on the highlands just south of the St. Joseph River, Michigan, near its mouth, close by the old Indian Council House.

Throughout the broad and fertile valley of this river, southward and toward the rising sun, are scattered the numerous villages of the warlike Pottawatomies. The lower peninsula of Michigan, stretching northward three hundred miles and over half that distance east and west, is the stage on which our drama is to be enacted. Encircling this romantic stage, on the west, north, and east, roll the deep blue waters of the great twin lakes, Lake Michigan and Lake Huron, each nearly three hundred miles long, linked together at the extreme north by the Straits of Mackinaw, which for untold ages have been guarded by the historic island of Mackinaw, which rises out of the water like a monstrous snapping-turtle to the height of nearly three hundred feet, looking southward across the water passage between the two lakes. Great pine forests and other varieties of evergreen, and all kinds of hardwood known to the temperate zone of America, cover the deep broad stage before us, under whose spreading branches roam the deer, the elk, the wolf, and the bear—all undisturbed except by the twang of the string and the flying arrow of the red man's bow. Through the deep green foliage the wild birds pour forth their sweetest songs in thankfulness to the Great Spirit who gave them birth, while on the shaded earth beneath blossom the most beautiful wild-wood flowers ever seen by mortal eyes, scenting all the air with their sweet perfume.

Having glanced over the grandeur and beauty of the romantic stage and scenery, with its grand domain of hills and vales and sweep of plains, its hunting-grounds and winding rivers long and wide, patiently we watch and wait for the opening of the drama, listening to the roar of the lakes and the murmuring winds as they sweep through the branches of the grand old forest trees, mixed with the shrill screams of birds of prey and the sweet songs of those that sing.

The bell rings. The curtain rises. With the eyes of the mind that scorns all distance and all intervening objects, we look far to the north in the background on Mackinaw Island three hundred miles away. There we see three companies of British soldiers under the mantle of night, secretly landing on the island from a vessel, together with one thousand red warriors of the north, landing from our one hundred canoes. Civilization has joined hands with barbarism, and well Christianity might weep aloud. The combined forces of red and white soldiers are moving quietly toward the United States fort on the southern brow of the island, garrisoned by only seventy men. Day is just dawning. The little village between the bluff and the straits is fast asleep. Now comes a man rushing in hot haste from door to door telling the inmates that the fort just above them on the bluff is about to be stormed by the British and Indians, and that unless they leave their homes at once, and go to the west side of the island to be guarded by British soldiers, they will all (in case the fort does not surrender) be massacred by the savages. All is now astir within the little village; men, women, and children in great excitement are rushing westward as directed—yet all about the fort is still and quiet. Cannon are now being planted on the height commanding the fort. The red men are swarming like bees through the woods all about it. Is it possible that it will be stormed and taken by surprise? There goes a man, climbing the steep precipice between the village and the fort. Thank Heaven, he has reached it and given the alarm!

All is now astir about the fort preparing for battle or for siege. What does that mean? Now there comes toward the

fort a party of British bearing a flag of truce. The captain of the fort goes out to meet them. Hark! Hear the British Commander. He says: "In the name of His Britannic Majesty, the King of Great Britain, I demand you to surrender yourself, this fort, and its garrison forthwith to my command." Pale and astonished, the captain of the fort replies: "Your nation and ours are at peace—hence, why this demand?" He answers: "Is it possible, sir, you have not heard that the United States a month ago declared war against England?" "No; by my word I have not heard it, or thought of such a thing." "It matters not. There is no time to parley—surrender at once. I have under my command three hundred English soldiers and one thousand savages; should you fire a single gun, or spill one drop of blood, I could not restrain them from massacring and scalping every soul within this fort. If you regard your life and that of your soldiers, surrender the fort, lay down your arms, and move at once to the west side of the island under guard of my soldiers. It is the only chance to save your lives." Ten minutes are given to consider the command. A consultation is now being held between the chief men of the fort. Will they surrender or will they fight? There they come, marching out in single file and delivering up their arms to the enemy. The Stars and Stripes are taken down from the flag-staff above the fort, and in the place of the American Eagle is run up the British Lion. Unarmed, the crest-fallen sons of liberty march to the rear, and to the west side of the island, led by fife and drum amid the shouts of victory and the deafening yells of the Indian warriors.

And now the curtain falls. There is no cheering or clapping of hands. Our audience are all the sons of freedom, and, instead of applauding, well might weep. Some one I hear, asking, "Po-Ka-Gon, how comes your race aiding the King?" I will tell you. They were solemnly told by his sons that the war was begun out of pity and love for them by their great chieftain King, and that by their help he would restore to them their ancient lands—that they might live as their fathers did before the white man came among them. They believed those

lies to be true. Their hearts burned with as pure and patriotic zeal for their cause as did those of your revolutionary fathers for theirs, when they struck for liberty.

Again the bell rings and the curtain rises. Look again toward the island and the fort. The English commander has called for the fleetest warrior of all the northern tribes. One steps quickly forward, and as we listen we hear these words: "Go in haste; tell the good news to the Pottawatomie warriors of the south three hundred miles away; tell them Fort Mackinaw is in our hands, and the garrison are held as prisoners of war. Tell them that the brave Tecumseh with his warriors is marching on Detroit, and that too must fall. Tell them to call their warriors together without delay to meet us in council on the day of the first full moon, at which time we will send delegates to meet them at the council fires and make known our desires unto them."

The clansman starts; he is slim and tall but strong of limb, moccasined, girdled, and equipped for flight. Now he is bending to the oars, crossing the straits southward. He lands, and springing from the boat upon the shore, still southward, holds his course running like a deer following an ancient trail. He is coming toward us at the rate of seventy-five miles a day. Wild birds scream above him; beasts flee before him. He heeds them not, but still right onward holds his course through tangled swamps, swimming rivers deep and wide.

Four days have now passed since he left the island. He appears at the front of the stage in the valley of the river before the old Indian Council House. He calls for the Pottawatomie war chief, who goes out to meet him. Excitedly he tells how four days ago our warriors led by the white chief Charles Roberts, sent out by the King of England, captured the United States fort at Mackinaw, with all its artillery and white warriors, who are now held prisoners in our hands. "I am instructed," he says, "to have you call together all your warriors at this council house, on the day of the first full *te-bik-ke-sus* [moon], or night sun, at which time a great white chief with a band of our victorious warriors of the north will meet them

here to have them unite with our northern tribes and join the British warriors against the United States. The great King who rules beyond the ocean and the Great Lakes has seen the afflictions of our people and stretched out his hands in pity and love to help us. Yes, he is determined that we shall inherit and enjoy this land of our fathers forever."

Runners are sent out in hot haste with orders from the old chief, to call his warriors together from near and far to prepare for the coming war. To-morrow will be the first full moon. It is now early morning. The river's shore about the council house is crowded with men, women, and children, waiting to greet the warriors as they come by boat down the river. They are now beginning to arrive in canoes, one, two, three and sometimes more at a time, like crows migrating southward in the autumn. Every now and then he heard: "Do look there! See; they are unloading from their boats what they have killed on their way down the stream. What lots of game!—ducks, turkeys, squirrels, deer, and other animals of the woods." As soon as they land they pitch the tents all about the old council house.

The sun has not yet gone down, but at least a thousand warriors have arrived to attend the war council to-morrow. All are busy now within the camp, preparing the game for a great feast. The sun has now gone down, and one by one the stars appear. The night is beautiful; unnumbered fires blaze throughout the deep valley, lighting up the grand old forest and causing strange lights and shades to flit from place to place like spirits from the happy hunting-grounds beyond. The meat is divided while yet raw, and each warrior roasts his own—well cooked or rare, to suit his taste.

The feast is now prepared. Around each camp-fire the warriors incline upon one side, with elbow resting on the ground. No dishes rattle, and no clinking knives are heard within the camp. Like cats that use their paws in eating, so these natives use their hands. All talk of their brave hero Tecumseh, of the coming war, of England's noble chieftain King, of liberty and their native land.

Four days have passed, and the little party from Detroit reaches the great encampment of the Pottawatomies, who are assembled about their council house waiting for the warriors from Mackinaw, who are to meet them here to-day. The Detroit party, all unheralded, enters the camp. The half-breed Frenchman is cordially greeted on every side. All seemed highly pleased to shake hands with him, as with an old friend tried and true. He now introduces to the chief a white man, who came with him, as Robert Forsyth of Detroit, Mich., sent out by General Hull of that place to talk with the Indians and to learn what course they intended to pursue in the impending war. Battees quietly inquires of an old chief for what purpose so many of the warriors are assembled. He tells him that Fort Mackinaw has been taken by the English and red warriors of the north, and that Tecumseh sent some days ago, from the island, warriors who are on their way to meet us here to-day and make arrangements with us to join the British army, who are going to fight for us to save our homes and native land. Battees remonstrates with him, telling him they ought to try to save the country in which they live and not fight against it, to destroy it. Several chiefs are now gathering about, listening to his advice to their people in meditative mood. Now comes the answer:

"Battees, we love you. When a boy you shared with us the perils of the chase and the camp. We taught you to lisp our mothers' tongue until you could speak our language better far than we ourselves. You were welcome to every wigwam of our tribe. You left us a few years ago as our friend. We love you still. But we have lived to learn that the Americans hate us with a deadly hatred. Many times in the last ten years they have burned our villages and destroyed our provisions at winter's near approach, and less than one year ago they marched a vast army into the center of our country, defeating us in battle at Tippecanoe and killing many of our bravest warriors, for whom the children, maidens, wives, fathers, and mothers are weeping yet."

But, hark! What mean those deafening yells within the

camp like shouts of victory? Look; there comes marching into camp with stately tread the white warrior from the north, with his thirty Chippewas as a bodyguard. He is recognized by the chiefs, who rush to meet him. He speaks to them fluently in their own language. He says: "All listen! I have here a despatch from your brave Tecumseh, who wishes you to join forces with him and the English in the coming war with England against the United States. I am instructed to inform you that he has received a solemn promise from the English general that if you will join him Michigan shall be yours forever."

Battees, now advancing toward the Frenchman, recognizes him as his own uncle. Gruffly he replies: "What business have you here, traitor? You miserable half-breed, son of my brother who married a squaw! Surrender and lay down your gun and join the British or I will handcuff you and take you with us back to Mackinaw." Battees replies: "Uncle, I will not turn my back on the American cause; nor will I be taken prisoner by you alive." He cocks his double-barrel gun, and with daring bravery exclaims, "Uncle John, you cross that trail between us toward me, and I will shoot you through!" His uncle draws his sword and with equal daring attempts to arrest him. The sudden crack of a rifle rings through the camp. His uncle falls dead across the trail, shot through the heart. The eyes of the Chippewas flash fire as they rush forward toward Battees. Quickly he reloads his gun, telling them: "The first one of you who dares cross the trail my uncle tried to cross is a dead Indian. These Pottawatomies are my friends, tried and true; they will not allow you to take me. I sorely regret I was compelled to kill my uncle, but all the fault was his. Now, do not get excited; take hold and help bury my uncle, and to-morrow morning you shall receive of Burnett at this trading-post twenty gallons of fire-water. That will do you more good, and make you feel much better, than to have a troublesome prisoner on your hands." See; they quiet down. They help dig a grave. The dead man is buried and a rude

cross of wood placed above his grave. Battees and his little party leave the camp for Detroit, and the curtain falls.

Some one is saying, "Po-Ka-Gon, where did your tribe cast their fortunes—with the Americans or the British?" On August 5, some of them went east and joined Tecumseh, taking part in the slaughter of Major Van Horn's command on the River Rosin, and were present at the surrender of Detroit and the State of Michigan to the British on August 16; while a few took part in the battle of Fort Dearborn, Chicago, about the same time. Their last engagement was the battle of the Thames, Canada, fought between the Americans and the British on October 5, 1813. In this battle our tribe, the Pottawatomies, with their allies fought with desperation, for all their hopes of final triumph were staked on the success of that day's battle. I have frequently heard old warriors say that after the British infantry gave way they still fought desperately against overwhelming odds, until the brave Tecumseh fell mortally wounded, when they yielded and fled. This was the last battle fought between the Americans and the confederacy of the Algonquin tribes. Their utter defeat on that day, and the death of General Tecumseh, extinguished forever all hopes of successful resistance. Those who escaped returned to their villages sad, dejected, and thoroughly subjugated, never raising the tomahawk or sounding the war-cry again.

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THE CRIMINAL NEGRO.

VI. PSYCHOLOGICAL TESTS OF FEMALES.

IN the last preceding article, the tests of the senses were given. This one will include all those that are dependent upon the senses but do not relate solely to them. These include memory, association of ideas, coördination, fatigue, and quality tests, together with some suggestions from the work with the kymograph. Satisfactory methods have been devised, so that this year's measurements of the students include those of attention, imagination, reason, observation, and language. These additions make a more complete series and secure broader results.

The test for memory is made in the following way: There are six series of numerals, each containing ten figures. The first series of ten consists of four figures, as 3,851; the second of five, as 74,281; the third of six, and so on. Each series increases in length by one over the preceding, the last series containing nine numbers. Beginning with the first series, the numbers are read distinctly and the subject is required to write them as she has heard them. She cannot write until each number is finished, as 7,641. If she cannot write, she repeats them to the experimenter, who writes her answer. The series are given in order of increasing difficulty until the subject fails or makes three kinds of errors: omits, transposes, and substitutes a figure. The series in which these occur is the one that represents her capacity. In order to prevent any efficiency that comes through the use of numbers, as with bookkeepers, this experiment is repeated with letters, as x m p f, and so forth. There is no change from the method used with numbers, only all vowels are omitted; while among the figures only zero is not used. Results show that the negroes rarely pass series 3—containing six figures. Beyond this they become confused, impatient, and make many errors.

For letters, the series is the same, though the percentage is less. Thus, in numbers, over fifty per cent. can produce six figures, less than twenty-five per cent. seven numbers, and less than twenty per cent. eight figures. In letters a larger number can reproduce six figures, but few go beyond this. Negro criminals are inferior to white students, but compare favorably with white criminals, even though the latter are more familiar with both letters and figures. Difficulty in the formation of figures lessens the average for the criminals, for in their efforts to write the letters they often forget what has been read. The negroes do not give up as easily as the white criminals, and are less impatient. The latter are more sensitive to failure, and, if they are not doing well, much tact and encouragement are needed to secure their best records. The students' average is, for numerals, eight; for letters, seven. Among the whites the penitentiary inmates are slightly above the negroes' average, and the workhouse inmates slightly below. This is not an all-sufficient test, but indicates the possibilities of such work in determining memory, concentration, attention, comprehension, and other facts.

Card assortments and precision tests are given to determine discrimination and resulting coördination. The subject is required to assort thirty-two cards into four boxes of equal sizes. Upon these cards are pasted small round disks, eight each of blue, red, yellow, and green. She is required to throw the blue into one box, the red into another, and so forth. She does this as rapidly as possible, and the time required and number of errors are carefully noted. First she must discriminate between the colors, and then the hand must execute her judgment. When this is done, she is given thirty-two cards similar to the others, but upon these are drawn eight each of squares, circles, triangles, and pentagons. She is then required to distribute these in the proper boxes, by the same process as the colors.

The precision test is given for the purpose of determining the coördination of the eye and hand. A sheet of paper, upon which is printed a target, is hung upon the wall. The subject

is seated in front of this, and with a continuous free-arm swing from the shoulder is required to strike the center as nearly as she can. A pencil is held in the hand, and every time it strikes, it leaves its record in the form of a dot. The striking is done upon regular time, so that all subjects work at the same rate. Among the negroes, 45 per cent. made dots outside the inner circle, which was $\frac{3}{4}$ of an inch in diameter. Both students and white criminals were more accurate than the negroes, although the individual blanks show that the white criminals are more nervous. Thus there were fewer dots outside the inner circle, but they were further from the center. To secure the contrast, a few dots were made with the subject's eyes closed. Some of these were without the outer circle of the target, which was seven inches in diameter, and none of them were within the inner circle. Both of these tests show that the criminals average below the normal; but that they can do as well and as poorly individually is indicated by the range.

The next test is perhaps the most interesting and certainly the most suggestive. This is called association of ideas. A word is given the subject and she is requested to write down whatever she thinks. Instead of writing the whole idea, she puts down one word for each idea, and her train of thought is then represented by a column of words, as "dog, cat, lawn, dark, rain, party, disagreeable," meaning that a dog suggested chasing a cat across the lawn; that cats howl at night, when it is dark; it rains when it is dark, and it is disagreeable going to a party in the rain. Here is a definite train of thought represented in a test of words. This test was the most difficult for the criminals to grasp, for they would put in such words as "of" and "the," or write sentences.

Three series of associations were given, the first for the purpose of determining the strength of the various sense organs in memory. Thus the subject closed her eyes and at a given signal a color was shown her. She wrote all the thought which followed that, starting with the idea of the color. One minute is allowed for each word, and the subject

can think of anything she chooses, whether connected with the word or idea given or not. For hearing, a whistle is blown, and she records her thought, starting with this idea; for taste, she is given a drop of quinine solution; for smell, camphor or perfume; for touch, a sharp pin prick. Starting with the idea of each of the sensations, the object is to see how long each persists. Each series of associations is carefully analyzed with the subject's aid, so that each idea is as clearly defined as possible. The results show that the visual persists the longest, the auditory second, tactual third, and gustatory and olfactory about the same. Thus, where a color was shown all the associations were of the eye, and rarely involved the others, as where all the other colors were named or where pictures were recalled of persons, places, or things.

The second series was given for the purpose of determining the rate and route of association and for the content of the mind. The rate of association shows the capacity for associative thought under a given stimulus in a given time. For this series the words *marriage*, *religion*, *habit*, *value*, and *mind* were used, and *work* and *punishment* were added, where the subject failed to associate with these. The meaning of the words must be within the grasp of the subject or no thought is aroused. The rate shows that the students' average is about ten associations per minute, the white criminals 5.2 and the negroes about 7.6 associations. One reason why the white criminals' rate is so low is because of their difficulty in writing. Sometimes it was so slow and labored that only a few associations could be given. If the associations had been written by the experimenter as with the negroes, the two would not have been radically divergent in rate.

Again, among the white criminals the workhouse class are more degenerate, physically, from excessive bad habits than are the penitentiary classes; and this lowers the rate. Among the negroes there are not the extreme and varied excesses found among the whites. On the whole, they are in better physical condition. Another reason why the negroes' rate

is high is because their associations are elementary. The better educated persons show more complex associations, as will be seen later.

One other reason for the difference in rate is that the deficient mental training of the criminals prevents concentration, and this is essential in association work. In subjects of low mental caliber and in feeble-minded persons the associations were broken, sometimes no link being found with preceding or succeeding words. The criminals, more than the students, suppress their thought, often unconsciously, for they are constantly on the defensive and suppress ideas that are immoral or detrimental to themselves. This was revealed in the analysis of the ideas.

The routes of the association are three. All the ideas may go back to the original word, as under *habits*, where all kinds are named. Thus the idea of "habit" is carried to the end; this is called reverting association. The second is where the original idea is completely lost, as in the following: *color*—"blue, pretty, dress, baby, my own, wish to see." Here the idea of *blue* is lost entirely. This is progressive association, and is most common to the educated classes, as whole scenes are often presented. The third is a mixture of the two. Wherever criminals of good education have been tested, the tendency has been toward progressive and mixed associations.

The third and perhaps most important datum is the nature of the thought—mental and moral. On the mental side the following facts are revealed: the criminals' associations were almost invariably within their own experience or feeling. Among students and educated criminals there were associations of general knowledge, as books read, or of general facts. The range of ideas with the criminals was necessarily smaller, narrowing as the intelligence and education decreased. This is shown through the repetitions and elementary associations and through the breaks in the continuity of thought. This is also shown by the limited number of associations which they gave upon abstract words, such as *value* and *mind*. The spelling and chirography in the cases where they could write, and

the difficulty with which they made their meaning clear in the analysis, further revealed this. The conversations developed by this analysis, in which they were asked to tell their thoughts, gave much light upon the mental scope. This mental scope is more limited in the negro than in the white criminal.

The moral tone of the subject's thought is revealed chiefly through the associations upon *marriage, religion, habits, and value*. As most of the students were not married, the first word brought forth theoretical associations, as their ideas about it. The criminals showed clearly the nature of the domestic life. A few had been happy, but the words "fighting," "divorce," "unhappy," and "not marry again," occur very frequently. *Religion* secured some good results. Among the students there was often included the ethical side of religion, while the criminals confined their thought to the form. This was especially true of the white criminals. The following is an illustration: Students—"prayer, heaven, peace, contentment, happiness;" "beautiful, good, safe, nun." Criminals—"sacrament, singing, choir, organ;" "heaven, home, dress, holiday, good time." Among the negroes the expression is more emotional, as "shouting, preaching, get religion, hallelujah." This favors the statement that criminals are often religious but not moral. Sometimes they would cry while giving their association, and then would pray for strength to "down" an enemy when they "got out." The associations show that their religion is a matter of the soul, and has but little application in improved daily living.

Under *habits*, the criminals almost always included the bad ones, and there were often whole lists made up of such words as *lying, stealing, cheating, killing, snuff, whisky*, etc. It was only occasionally that good habits were included, or formed a large part of the association. *Value* showed more of an economic condition. Some of the things named as valuable, by the criminal, other classes on a higher plane would not notice. They included groceries, articles of dress, furniture, small money, etc. Value in the abstract they did not give at all,

as cost, exchange, etc. Occasionally the value of friends, home, and similar things would be included; but most of the things were material and showed a very limited and simple economic sphere. Wherever well-educated criminals were secured—and these were very few, being only three among the whites and one among the negroes—the associations showed clearly the educational and cultural forces mixed with the degraded and immoral.

The third series consisted of constrained association. All of the preceding have been free. Under the present series the subject is allowed to think upon only the subjects given. These were: "Name the kinds of birds you know," and "Give the causes of fire." The time limit and process were the same. For the students the rate is lower than for criminals, when compared with the rate of free associations. The criminals are imitative and think faster on a given subject. They seemed confused by the wide range of free association. Constrained association, by reason of the discrimination required, averaged less than the free. "Causes of fire" was more difficult than naming birds, and in all classes the rate is less in the latter test.

This brief outline of an elaborate test shows clearly the nature and value of the material that may be obtained first-hand from the individual's own thought process, and it throws light upon the actual mental and moral status. This test can be extended to cover many subjects and has been used in this investigation in a suggestive and by no means exhaustive way.

Fatigue tests are, perhaps, familiar to many, by reason of their use in public-school measurements. The method used in these tests is very simple. An ordinary pair of scales, used for weighing small packages, is suspended from a standard. The subject places her first finger upon the hook, the hand and arm resting upon the table. At a given signal she pulls as hard as she can, and then holds the hook as steadily as possible at that point for half a minute. The rate of decrease from the maximum pull shows the rate of fatigue.

The negroes' average shows the maximum pull to be 7.6 pounds, and the minimum 5.2 pounds, the difference being the rate of fatigue, which is small. The students' rate of fatigue is less than this, and the white criminals' slightly greater. There is one peculiarity of the criminals, and noticeably among the whites—that they exhausted their energy with a sharp pull, instead of pulling the scales regularly and easily. When the scales are sent up with a sudden jerk they cannot be held at that point as steadily. Untrained, uneducated persons perform much of their labor and enter into their recreations by these bursts of energy, instead of by constant, steady work.

A so-called quality test was given the negroes, similar to that in the Northern investigations; but it was a failure. This failure was the most significant result possible. The following words were chosen: principle, honor, truth, justice, right, ambition, courage, love, pride, purity, nobility, sympathy, friendship, virtue, sincerity, and patience. From this list they were asked to select five which they wished to possess for themselves or their friends. It was found that some of the words held no meaning for them, and they could not comprehend the meaning under the most patient explanation. Love, friendship, truth, sympathy, and sincerity they had some conception of; for purity, only the religious concept could be seen, not the personal one; principle and honor were recognized in only a few instances; justice had no meaning, except in relation to their crime and punishment, and they could only dimly apply it in their relations to one another. There were exceptions, but the understanding was so deficient that the results can only be used to show this. Among the white criminals one fact is significant—the extent to which the softer qualities, as love, friendship, purity, etc., are ruled out. Friendship, sympathy, and sincerity are at the bottom of the list; and in lives so ruled by competition, harshness, and deception this result is inevitable.

There were two tests made with the kymograph. This is an instrument having a base that contains a clock-work. To an upright arm is adjusted a brass drum, which is revolved by

the clock-work. Upon this drum is fastened a strip of smoked paper. As the drum revolves slowly the subject is required to hold a quill or fine brush, as steadily as possible, at arms' length. As the drum revolves a line is drawn which shows the steadiness of the subject. In most of the cases this line showed no neurotic conditions, but there were a few showing this condition. Wherever the subject was frightened she was given other trials, so that as nearly as possible this element was eliminated. From this and other observations, the tendency seems clear that criminal negro women are not neurotics to the extent which the white criminal women are.

The second test was that of the respiration. A small hollow drum, filled with rubber ends to which are fastened threads, is tied about the chest. To this is attached a rubber tube, which is fastened to a tambour upon a standard. The pointer of the tambour rests against the smoked paper, and is so arranged that when the subject breathes this pointer is moved up and down. As the drum does not remain stationary, the line has a wave-like form. So long as the spaces and height of the lines remain the same the breathing is normal. Now, the object is to determine the amount of emotional reaction to a given stimulus. A sheet of paper will hold from eight to ten of these curved lines. The subject is placed with her back to the instrument, and during the first time around is told to think of nothing. This is impossible, and is only designed to keep out disturbing elements, for the changes in thought change the breathing curve. During the second time around, a block is suddenly dropped back of the subject. This acts as a surprise, and the result is shown in the sharp rise in the curve and in its unsteadiness until the subject recovers her composure. The second stimulus is that for pain. This is given by sharply pricking the subject. The change here is usually a sharp depression, as where the breath is caught and held. In order to test the effect of odors, a bottle of perfume was held to the nostrils. The curve showed a deep and continued depression. The odor was pleasant, and they continued inhaling and were reluctant to exhale. With ammonia, the

result was the contrary. It was unpleasant, and the curve became almost a straight line, as the breath was held until the obnoxious odor was removed. A curve was also taken while the subject was reading to herself. This gives a good normal curve with which to compare variations, for the thought is centered upon a subject designed only to hold the attention but not to arouse intense thought.

Some changes in curves were obtained by suggestion and others by accident. In the former, for instance, while the line was being made, the suggestion was given that the subject think of those she loved or hated, and of her desire to get out of prison. In many cases she followed the suggestion, and marked changes resulted. A mirror held before her with the request that she look at herself brought good reactions, and when asked what she was thinking she gave answers such as: "If I was at home, I would primp;" "Am getting old and ugly." Vanity was the emotion touched here. Fear was secured in this way: Placing an ordinary steel tube against the temple, she was told it was electricity, and if she remained still it would not hurt her much. Fear is shown in two ways: by a straight line where the breath was held in apprehension, or by a jagged line when the subject became nervous. The changes secured by accident were in this way: Sometimes the kymograph would run quietly for some time, and no stimulus was given. If there was a decided change in the curve, the instrument was stopped and the thought asked for. In many instances the subject gave a thought that seemed the true one. In other instances results were secured for which no questions were necessary. In this way curves were obtained while the subjects dropped asleep, or cried while I was talking about their release from prison—or sighed, coughed, or laughed. These were all spontaneous, and could not have been secured by request.

The results secured through the use of the kymograph simply demonstrate that there is the possibility that the emotions can be pictured accurately, and that assertions regarding the comparative emotional life of criminals and normal individuals

can be based upon data other than the impressions of the observer.

The psychological tests suggest ways in which individuals and classes can be studied more accurately, and show that, while the criminal class is probably inferior to the educated class, the negro criminals fall so nearly within the same range that many theories of their limitations must have some doubt cast over them. The results of these tests are high or low, very much in proportion to the degree and kind of training and culture. There are not defects among the negroes which show idiocy or degeneracy so much as they show diverted and undeveloped capabilities. The perspective and range of ideas of the negroes are very narrow, as is also knowledge of the principle of adjustment to social forces; but nowhere do these results show that they have had either the length of time or opportunity required for these. The facility with which they comprehended what was required in the tests shows them to be capable of instruction.

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AN ARTIST WITH TWENTIETH CENTURY IDEALS.

I.

"Art for art's sake may be very fine, but art for progress is finer still. To dream of castles in Spain is well; to dream of Utopia is better. . . . Some pure lovers of art . . . discard the formula, 'Art for Progress,' the Beautiful Useful, fearing lest the useful should deform the beautiful. They tremble to see the drudge's hand attached to the muse's arm. According to them the ideal may become perverted by too much contact with reality. They are solicitous for the sublime if it descends as far as to humanity. Ah! they are in error. The useful, far from circumscribing the sublime, enlarges it. . . . Is Aurora less splendid, clad less in purple and emerald; suffers she any diminution of majesty and of radiant grace—because, foreseeing an insect's thirst, she carefully secretes in the flower the dewdrop needed by the bee?"—"WILLIAM SHAKESPEARE," by *Victor Hugo*.

THE needs of the people are greater and more complex to-day than at any previous period in history. A full stomach no longer suffices for the toiler. Thanks to the printing-press and the freedom inaugurated by the Reformation and carried forward by the great revolutions of the last one hundred and twenty-five years, the millions now demand food for the imagination and for the intellect. The higher side of life must be ministered to—not of a life, not of the life of a class or of a privileged few, but of all the people.

In earlier periods the vast majority of all nations were pitifully ignorant. Their narrow little lives were lived out much as are those of the lower animals. The great masters in art, music, and literature were usually the pensioners of the Crown, of rich nobles, or of an opulent Church; but for the millions the rare pleasure that comes from an awakened imagination and a schooled brain was unknown. Now all is changed. Education has become widely diffused throughout Western civilization. Contact with music, art, the drama, and literature has quickened the dull imagination of millions of toilers, who now hunger for more than bread; and with this broadening of the intellectual vision, this awakening of the soul, and this

appreciation of the finer things of life, comes the moral illumination of the real leaders of civilization—the *men and women of ideals*—the advance-guard who through all ages have blazed the pathway of progress. And these leaders are appealing to the conscience of the world to recognize the next great basic truth of human advancement, which society must necessarily accept before further lasting progress can be made—the brotherhood of man, with all that the term implies. They insist that the demands which the larger life of the people calls for be promptly met. It is not enough that all men have work to do that shall enable them to eat and sleep in comfort. The hunger and the thirst of mind and soul must be appeased. And thus we find the twentieth century leaders in every department of endeavor working for the enrichment of the life of all. Victor Hugo said: "No one can foresee the quantity of light that will be evolved by placing the people in communication with men of genius. The combination of the heart of the people with the heart of the poet will be the voltaic pile of civilization." And what is true of the influence of the poet is equally true of the influence of art on the mind and life of man. It is important that the eyes of the soul of every toiler be opened to the beauty-side of Nature, and that the art spirit be so cultivated that beauty will be lured into every home—an angel of joy whose influence refines, exalts, and dignifies the humblest cot. Here, then, is a fruitful field for the prophet of progress and the apostle of humanity, and here we find pioneer souls have already entered. In England John Ruskin and William Morris wrought a splendid work; and in this country a labor quite as commanding and important, though less widely heralded, has been achieved through the effective and persistent labor of Prof. John Ward Stimson. He is a real representative of the Brotherhood of the New Day.

II.

Professor Stimson was born into a New England home half a century ago. Those who believe in hereditary influences will find in his life confirmatory proof of their contentions. His

father was of Scotch and Puritan descent—a sturdy man, possessing that strong moral fiber that marked the great ethical protest which culminated in the Reformation, and which at a later day made New England a powerful factor in the world's struggle for liberty and a higher standard of life than had prevailed. His paternal grandfather had devoted his life to missionary work in the mountain regions of New York. His mother was a granddaughter and grandniece of the eminent Huguenot brothers, Elisha and Elias Boudinot, who were famous jurists and prominent Revolutionary patriots, sharing the confidence of Washington and the Continental Congress, the former signing the treaty of peace with Great Britain as president of the Congress when the war closed.

It is an interesting fact that a large proportion of the most virile and versatile among our leading men and women carry in their veins the mingled blood of nations or races of markedly dissimilar character. Robert Browning, for example, inherited from his ancestors English, Scotch, German, and Creole blood, and Professor Stimson, as will be seen, was of Puritan, Scotch, and Huguenot descent. Whether blood tells or not, certain it is that the noble traditions of moral heroism that light up the pages of a family history exert a very marked influence for good on the plastic mind of the child, if his early environment is normal or favorable to the development of moral enthusiasm.

III.

When his preparatory education was ended Professor Stimson entered Yale College, carrying with him that enthusiasm for humanity and that high ethical fervor which is frequently found among the freshmen in our universities; and, happily for the world, his scholastic training failed to dampen his ardor or develop a spirit of cynical unconcern for others, which is too frequently a blighting influence of the modern college and its environment.

He graduated from Yale in 1872, and shortly after leaving college sailed for Europe to perfect his art education; for he had determined to devote his life to the advancement of art cul-

ture in the New World. He first entered the National French Academy of Art, at Paris, from which, after graduating, he journeyed forth to study art and the art situation in the great centers of continental Europe and Great Britain. During this period, being of a philosophic turn of mind, he gave much time and thought to the historic evolution of art and to its vital underlying principles and methods. After an absence of six years he returned to America with mind aflame with the idea of furthering in our Republic a vigorous original art, which should be democratic in influence, reaching and awakening an appreciation and love of the beautiful in the hearts of our millions. He knew that true art wielded a magic influence over the imagination of man; that it refined, exalted, and enriched life and brought those who truly came *en rapport* with it into intimate communion with the Master Artist and Workman of the universe. He realized what all master artists, from the Golden Age of Hellas unto the present, have well understood—that nothing fosters joy in labor like the possession of the art spirit and the opportunity adequately to express it in work, or at least to have its expression blossoming around the worker. In modern times, and especially in the New World, art has been for the most part enjoyed by a rich and favored few. Its marvelous influence in developing the spiritual side of man, and giving to life that indefinable satisfaction and joy known to us only after we have been trained to see and feel the beauty in Nature and in the creative work of man, was a sealed book to the majority of artisans, and indeed to most of our people. Art, Professor Stimson contended, should be democratic instead of exclusive. Every child of God should be so educated as to enjoy the beauty that floods the world, and he should be so imbued with the art spirit that he would carry it into his life's work.

Besides and beyond this right of every citizen in a republic to enjoy the refining influence of an imagination trained to appreciate beauty, Professor Stimson saw with the clear vision of a philosophic statesman that a broad and comprehensive industrial art education would be of inestimable commercial

value to our country. This fact France, Germany, and other Old World nations have long appreciated and they have endowed and multiplied their schools for industrial art. They have fostered artist-artisanship by giving rich prizes for superior designs and original conceptions of beauty. They have furnished in all their larger cities noble art collections and specimens of beautiful handiwork, while seeing to it that the attention of the children has been systematically called to the marvelous beauty of the artist-artisanship of God.

Even little Japan, the Greece of modern times, has not been slow to appreciate the commercial as well as the religious and ethical value of the democratizing of art; and perhaps no nation to-day is doing more to encourage its people to study the beauty of Nature,—“the azure from above, whence falls the ray which swells the wheat, yellows the maize, rounds the apple, and gilds the orange,”—that art which purples the grape and tints the morning sky, which glistens in the dew-drop and wakes to beauty in rose and lily. The Japanese encourage their people to turn from absorption in sordid, prosaic, and materialistic commercialism and behold Deity come to earth in the beauty of Nature. There are certain days in spring when the population of cities, towns, and villages repairs to the country to behold the cherry-trees clothed in glory and the wisteria vine—a vision of beauty, a haunting dream of pure delight that lives in the vivid imagination of the sight-seer long after he has returned to his home. And from these studies of Nature and the contemplation of the Master Artist-Artisan at his work, the Japanese turn to their labors with mind aglow with beauty, and into their toil they weave the loveliness that lingers in the brain, which the Western world gladly buys, to the immense enrichment of the land of the Mikado.

And while Europe and Japan are thus engaged in utilizing art industrially, to their enormous gain, America is neglecting the vital work. We have been like the man who once found a gold piece in the mire, and who ever afterward went through life with eyes riveted on the ground, in the hope of finding more gold. As Professor Stimson said on one occasion, “We have

destroyed our national character by gluttony and greed of raw material left to raw ideals and animal appetites, till the very plague has undermined social and political life and the very Church itself."

IV.

To awaken our people to the importance of democratic art became the overmastering concern of Professor Stimson on his return to the Republic, after his six years spent in the study of art in the great centers of Europe. He first accepted an invitation to lecture at Princeton College, and from this position he was called to direct the art educational work of the New York Metropolitan Museum of Fine Arts. Subsequently for several years he was actively engaged in organizing on broad lines and successfully building up practical courses that soon became immensely popular. He laid special stress on the application of art to industry, and under his splendid direction and oversight many hundreds of young men were trained to successful careers. It is not strange that the enthusiasm of the teacher became contagious, or that his work aroused a degree of interest not before known in art instruction in America. His labors differed radically from those of the ordinary instructors in that his broad and complete grasp of the underlying principles upon which true methods depend enabled him to appeal to the reason and philosophic side of life, while stimulating and awakening the spiritual energies in the student, thus making him feel that witchery which the poet and artist nature only knows when profoundly stirred by beauty that appeals to all the higher faculties of being. Professor Stimson also insisted on letting the natural bent, taste, and aptitude of each pupil determine the special branch of work; for he understood enough of human nature to know that only in this way could the best results be obtained, and he had also observed that this true spirit had ever prevailed in the great art epochs of history. Under his directorship the growth of the art classes was phenomenal. From a few students and two or three departments the school increased until it numbered hun-

dreds of scholars, with more than a dozen instructors, in principles, form, color, light, composition, technique, construction, carving, cabinet work, architecture, sculpture, metal work, jewelry, etching, illustration, decoration for walls, ceilings, ceramics, stained glass, stencils, silks, and textiles generally, with the advanced work of "portraiture," "landscape," and "life model" work.

The one serious drawback to the full success of the great work was found in the lack of hearty official coöperation from certain rich but dilettante members of the Museum board. Their attitude led to a vigorous protest on the part of Professor Stimson, following which he withdrew from his position in the Museum, having become thoroughly convinced that he could build up a far greater and more beneficent work untrammelled by those who believed that art should be exclusive instead of democratic and who favored imitating or borrowing from the Old World rather than developing a vigorous, independent, and original movement in America.

Some time previous to his withdrawal he had coined the hyphenated term "artist-artisanship" as best illustrating the idea for which he was striving, and he now founded the Artist-Artisan Institute in New York. The movement thus set afoot in the Western world was for original national art development and toward genuine self-culture, self-expression, and self-defense in industry. It will be seen that in this work Professor Stimson was giving practical expression to theories and ideals similar to those that William Morris was working out in England, though he was at the time unacquainted with the British poet, artist, and social dreamer's work in this direction. In speaking to me of the founding of the Artist-Artisan Institute Professor Stimson said:

"I appealed to all 'patriotic practical firms' to stand by an institute founded expressly to *unite Art and Industry* upon a generous *democratic* basis, for specifically *American national character, experience, genius, taste, and material applications*, as distinct from petty and narrow poses in foreign plumes or dependence on importing speculation. I wanted especially to open the public eye to their *own rich natural and national en-*

documents and sources of inspiration; to train up the young to recognize and apply immortal elements of beauty everywhere, and cardinal principles of good taste, selection, adaptation, etc., that applied indefinitely on all 'materia,' showing them the road to sincere personality, native character and style, organic lines of Nature knowledge and method, New World culture and inspiration, so as to break the yoke of blind mimicry, affectation and fad, foreign mannerism, and dilettante pose.

"I met, of course, the sharp opposition of all elements in any wise opposed to such national independence in vital education: the mechanical 'copy-book' trusts, whose special plunder was the innocent and ignorant public schools; the importers who cried foreign wares; the idle and affected dilettanti element who 'played with art' only as a pleasant social pose or back parlor preserve, and 'objected to its popularization'; and especially the speculative and ephemeral, who view art as a dextrous 'technical trick' or 'craze' by which to catch pennies or a fleeting self-advertisement.

"But time told. The Museum awoke too late to the wrong they had done. In spite of desperate efforts, their fine school of hundreds went all to pieces in three years, and they gave it up—the students having fled to the new movement. So for thirteen years the work went broadly and successfully on upon ever more wide and independent lines, drawing forth from and returning to all the States hundreds of young people prepared to disseminate and reapply the educational and artistic principles taught them.

"Credit must be given to many noble men and women who rallied zealously to my aid during those long years, like George Jones of the *New York Times*, who stood long and manfully by me till his death, as did his assistant editors, Messrs. Parrish and DeKay. General Joshua Chamberlain (ex-governor of Maine and former president of Bowdoin College) joined the active committee, with the Rev. Heber Newton, Horace Fairchild of the silk guild, and others. Leading educators, like Dr. Hailmann, United States Commissioner of Indian Affairs and head of the Kindergarten Association, and leading artists, like William Hamilton Gibson, Olin Warner, Candace Wheeler, Walter Shirlaw, Curran, Ruckstuhl, etc., did yeoman service; and most of the artistic and far-seeing firms, like Tiffany, Gorham, Cottier, Cheney Brothers, etc., assisted financially."

As anticipated by its founder, the school soon became a

great success. The broad, free, and enthusiastic spirit of Professor Stimson permeated the Institute. The scholars became infected, as it were, and threw into the work that ardor and passionate love which are essential to the grandest results. It would be impossible adequately to estimate the influence it exerted on the nation, through the young people going forth aflame with love of art to scatter abroad the lessons they had imbibed in all parts of the land, founding schools, entering educational institutions, and furthering the practical work in hundreds of fields.

After thirteen years of constant application, the health of the earnest and tireless teacher gave way. He was taken with severe hemorrhages and had to seek perfect quiet in the Adirondack mountains. Nature and rest have almost restored his health, and last autumn, in response to an invitation from Trenton, New Jersey, he accepted the directorship of the Art and Science Institute of that city; and here the same work along the same lines as that formerly accomplished in New York, but which his illness closed there, is being successfully renewed. In addition to this Professor Stimson has recently greatly enlarged and elaborated a work of immense value, an outline of which was prepared some years ago, dealing with "The Principles and Methods in Vital Art Education." This work is now in the hands of the publishers, and from what I know of it I am confident that it will aid materially in fostering an interest in an original and vital art work in America.

Professor Stimson is in the truest sense a man of twentieth century ideals. He possesses the passionate hatred of oppression and injustice and the love of liberty which marked in so eminent a degree his ancestors on both sides of his family, and he also appreciates the newer and broader implications that have come with the advance of civilization. At times the wrongs of conventional society, of Church and State, call from his pen some burning protest, sometimes in prose, sometimes in verse, but always breathing forth the spirit of a man who has dared and suffered much for the rights and happiness of others. A short time ago, when the Russian church excom-

municated Count Tolstoi, and the State (the subservient tool of the Church) refused to allow the Count's picture to be publicly exhibited, Professor Stimson penned the following thoroughly characteristic lines (dedicated to Tolstoi):

TO CAIAPHAS.

I care not a coin for your crown,
 Ye priests of the science of self,
 With phylacteries falling low down,
 But your prayers and your poses *for pelf!*
 Ye climb to your steeples so high,
 Yet mock at the heroes—who die!

I care not a coin for your blame,
 Ye drones that lay burdens so vast
 Upon life—with its rapture and flame;—
 Yet out of your temples it cast!
 I gladly haste forth from your wall
 To find mercy and beauty for *all*.

Ye trees that are "barren of figs,"
 While ye rustle and flutter your leaves,
 I fly from your concourse of prigs
 To gather Life's sacredest sheaves.
 "Ye neither pass in at the Gate,
 Nor suffer the sad" that there wait!

Go, gather your harvest of dust,
 And whitewash your charnel of bones!
 Go, heap up your wealth, if ye must,
 And pile up your crumbling stones.
 Build houses "till there be no room"—
 They shall fall at the first crack of Doom!

I care not a coin for your pride,—
 It is false, it is barren and drear;
 It is waste that is washed by the tide;
 It is chaff—when the harvest is sere!
 Let me live—let me love—till the last!
 I will still live and love when all's past!

To Professor Stimson the unity of life and the brotherhood of man are splendid facts, which bear with them august duties for the individual and the State. He realizes that coöperation is the key-note of twentieth-century progress; that justice, freedom, and loving fellowship must pervade the oncoming

generation if civilization is to suffer no eclipse. His love of art is great, but it is because he feels that art is the handmaid of progress, happiness, and spiritual development. He demands that each child of earth shall have the same rights to ask for himself, and shall be led into the enjoyment of the ampler life which through progressive changes has now for the first time been made possible on earth. He is a child of the New Time—a worthy representative of the chosen torch-bearers of the ages, who have ever been ready to sacrifice personal comfort, ease, and even health and life for the enlargement and enrichment of the common lot and for the furtherance of the happiness and elevation of all the people.

"Such earnest natures are the fiery pith,
The compact nucleus, round which systems grow!
Mass after mass becomes inspired therewith,
And whirls impregnate with the central glow."

B. O. FLOWER.

Boston, Mass.

ON THE STOA OF THE TWENTIETH CENTURY.

ETHICAL AND UTILITARIAN VALUE OF VITAL ART.

BY PROFESSOR JOHN WARD STIMSON.

Q. Professor Stimson, as the man perhaps of all men in America best qualified intelligently to discuss the artist-artisan movement and the influence of art—true art—on the minds of the humble workers, I desire to obtain for our readers your views on this vital question. How did you happen to interest yourself in the art educational field, and why did you devote your university-trained forces to the more *democratic* side of it?

A. I suppose we are providentially born or driven to our life rôles when we do not deliberately obstruct intuitions. My one credit, perhaps, is that I heard a "still, small voice" cry within my conscience, "Whom shall I send on a hard journey of educational uplifting to American labor?" And I dared not hold back my little. I owe much to old Puritan ancestral conviction of the individual right of every soul to be freely taught of "every word that proceedeth out of the mouth of God"; and to French Huguenot ancestry I owe a consciousness that Beauty is one of His greatest words; Art one of His richest voices; Nature the very concrete expression of His skill, taste, and esthetic principles: while to make beauty forceful and vital it must be as *democratically embodied in every daily life* as are principles of physics or ethics, in the full spirit of "Liberty, Equality, Fraternity." The Christ said, "If you do not believe me for my words, believe me for my *works*' sake. My Father worketh hitherto, and I work." And Saint James adds, "Show me faith without works, and I will show you faith *by my works*." We need no nobler aristocracy of true labor than this. The "vulgarity" is in the wantonly idle, rapacious, and tyrannical. If actions speak louder than words, the Deity may be

speaking louder through his cosmic bible of works than through any local Bible of words (Hebraic or other).

The mysterious spirit of Light, Life, Truth, and Beauty, back of things, seems pressing into our planet everywhere, according to the various receptivity of localities or susceptibility of souls; and the poor, honest, and oppressed producers of earth are often more open to the mighty voices of the Creator than the selfishly complacent and smug. It is certain the Hebrews themselves were more receptive and amenable after exile, sorrow, and pilgrimage than when they waxed fat with material wealth and intellectual conceit. In their early democratic age they heard the Lord's call for "all in whom I have put my spirit to work cunning workmanship in every material" to come forward to help beautify His tabernacle; but in their later official decadence they crucified the carpenter Messiah, whose purity and nobility the common people recognized gladly, and who urged everybody to "consider the lily, how it grows"—as Paul cried, "Whatsoever things are lovely, consider these." Even David denounced "those who consider not the *works* of the Lord nor the operation of his hands."

Q. Then you do not think the Puritan iconoclasm and antagonism toward beauty were correct, or that Christ was opposed to it when he declared of the beautiful stones of the temple that "not one would be left on another"? How do you connect Beauty and ethics?

A. The iconoclasm of the Puritans was but a temporary reaction against the Romanist abuse of art, and against the vain show of monarchists who hid their tyrannous selfishness under specious pretenses of "art patronage," much as robber barons to-day make pompous donations of libraries and art galleries to cloak political corruption and rascality in their acquisitions. Such art stimulus is apt to be spurious and sporadic, and can never take the place of sincere, genuine growth in the public at large. I think the old Puritans had (at heart, under a grim exterior) much tender appreciation of beauty in Nature, and certainly of honesty in workmanship (which are at the bottom of all good "artist-artisanship").

To me physics, ethics, and esthetics are but different facets of the same great prism of Truth. The same white light of eternal principle shines through the several sides, but is refracted by temperament and colored by different applications to material. Take, for instance, a living principle, like unity and equilibrium in planetary motion. Sir Isaac Newton sees it in physics and calls it "gravity"; an ethicist sees it in the moral world and calls it "temperance," "continence," etc.; while an artist, seeing the flanking towers and doorways of a cathedral, calls it "constructional balance." It is so with a host of other great principles, such as harmony, order, regularity, proportion, propriety and fitness, and selection and adaptation. Whether as a Messiah, or as the noblest type of manhood that our race has produced, Christ would not have discarded any living principles that are portions of elemental truth. He merely called attention to the fact that all cosmic principles would be seen to be international rather than local, and "written on the heart" for universal application rather than confined to Samaria or Jerusalem or to one place or temple. Historic religion has not destroyed the essential beauty of any truth or race—Greek, Hebrew, or Latin. What was vitally helpful then, in art or thought, is more alive to-day than ever, both to reveal their civilization and to reanimate ours. I find those who catch principles virilely in one field are more likely to detect them in another, and to develop character more proportionately. At Pentecost the Spirit declared, to varied personalities collected, "the wonderful works of God," *each "in his own language."* So, by any window that Truth enters into a house, it "giveth light to *all* that are in the house."

We Americans should keep this fact closer to national conscience and application. Our educational systems fail to recognize essential *principles* and their *unities*. Art and Beauty suffer from educational narrowness and prejudice. Labor is stifled and atrophied from lack of vital art inspiration, and becomes dead, mechanical drudgery. "Commercialism" (another term for selfish materialism) will not save us but destroy us, and quantity will not replace quality. Our colleges

fail of the true university spirit toward light, beauty, art, and all their applications. It was because I found so many rushing from my own university (of Yale) to crowd old avenues of law, medicine, theology, etc., that I preferred to pioneer in newer and more needed (though less lucrative or conventional) lines.

Great world-exhibitions were beginning to reveal America as far behind in art and artisanship; while open marts and competition were certain to grapple and destroy our blind dependence on raw materials in "raw" hands. Hence the pressure to do what one could to help, in time, our nation's better conscience, thought, taste and capacity toward industry. We can never be a true Republic until we honor labor by ennobling it educationally. It has suffered too long from our hypocritical shoddy and veneer, and the unjust degradation and weakness this imposes. National self-protection can only come by self-respect and self-development. It must be organic, internal, genuine, not artificial and extraneous. Tyranny and selfishness in the trusts beget a like retaliation in labor unions—though these latter have at least learned self-sacrifice for members and fair play by arbitration. Our present morbid industrial condition gives rise to monstrous political charlatanism, hocus-pocus tricks of politicians, to "protect" our weakness (by tariff and revenue parasites), when only generous and general artist-artisanship can fortify us.

I have had manufacturers of American carpets, etc., say they would not let their own wives furnish home with products from their personal factories because the "colors would not hold," and "the patterns were not as good as foreign"; but they compelled other Americans to buy their bad productions by high tariffs. They themselves jump the fence they put around others. Meanwhile they degrade labor and deny it the education that could protect home products legitimately. Americans should meet fire with fire, intelligence with intelligence, taste with taste, skill with skill—for the industrious producing classes of our country must ever be the true life, soul, and support of liberty. We need a nobler "aristocracy"

than that of speculation, greed, chicane—something born rather of sincere culture, social service, self-respect, self-support, self-defense—the nobility of true production instead of parasitism and plunder. In this renovation, Art has a great and noble function to perform, but it must itself be genuine, vital, national, constructive, inspired, and universal in application, based on living principles not spuriously mimetic of other times and peoples; not borrowing their castaway clothes but applying eternally fresh and living principles. American art has too many fads and faddists—little posers who monkey foreign mannerisms and peddle foreign tricks. They start so-called “art schools,” which do more to discourage genuine native talent and to pervert sincere American taste than they do liberally to enlighten, enlarge, and empower it. Worst of all are the speculative book trusts or “copybook” syndicates, which exploit the public-school system with cheap art sawdust and massacre the innocents with esthetic “wooden nutmegs,” choke off inspiration, and disgust wholesome aspiration that ought to attain real usefulness and bloom. The young come from Heaven full of God’s splendid ideality, imagination, and hunger to create. These faculties are some of the most precious for later productive prosperity. The good designer is worth more than the fabric, and the inventor is worth more than the mechanic; for mind gives matter most of its attractiveness and value.

Q. But, Mr. Stimson, some people seem to imagine that, while art is good for the cultured and those in easy circumstances, it would harm the artisans by making them discontented with their lot and surroundings—something that to their minds is not desirable. What are your views, based on experience, first in regard to the influence of art on the minds of the toilers, and secondly as to the effect for good or ill of the discontent that art might awaken in the minds of the artisans?

A. Such objectors and objections are the familiar fossilized ones that from of old have struggled to bolster ignorance and the tyranny that thrives on it. “Noble discontent is the soul of progress;” and true progress is the only true conservatism.

To tie up the circulation of blood in my finger is not to conserve but to destroy the finger. Nine-tenths of the people who hide self-interest and timidity under the folds of nominal "conservatism" are arrant rogues or cowards who prevent the *true* conservatism of genuine popular life. They profit in the humiliation, ignorance, and suffering of human brothers whom they ought to help to light and liberty; but pride and selfish caste blind them, and "they fear to come to the light because their methods are evil." Yet true progress and vital education in living principles would profit *all* true souls, all *true* interests, and "protect" *permanently* all worthy of protection. But unjust repression or suppression of popular talent, taste, self-culture, and honest aspiration must radically weaken the nation, discourage development, deflect progress and prosperity to wiser localities, and arouse the very "discontent" dreaded. The Australian republics and even Switzerland and Japan are out-running us in broad, generous humanity and true civilization, while we are returning, "like the sow that was washed, to the mire" of medieval Bourbonism and imperialism.

My experience among artistic workers in other lands is that their interest and inspiration for beautiful work become the soul of contentment as well as of prosperity. When heart and mind are fed, as well as the stomach, we have better guaranties of happiness throughout *all* society. The empty-handed incapacity and idleness, among the children of rich homes, often become their despair and desolation—the fruitful mother of folly and *ennui*. Our public schools should not turn our children into mere parrots and machines for measuring tape and counting columns, or those who despise the use of their hands. The kindergarten and manual training departments should be strengthened; but especially the love of Nature, beauty, art, taste, skill, invention, and design should be kindled like a mighty conflagration to enable us to catch up with the rival nations attacking us. For, so, new avenues of usefulness and constructive worth are opened; precious faculties and talents are quickened and employed; vast resources of national wealth, industry, and ingenuity are unveiled by adding the values of

genius to those of crude matter. No greater need presses upon this country than to give to the term "prosperity" a far deeper and safer significance than the mere surfeit of the appetite and bloating of the pocketbook; and no more sacrilegious impiety exists to-day than the dethroning of God by gold and calling it the "Almighty," instead of those splendid capacities of patriotism, devotion, invention, construction, and production by which the Creator enables a noble artist-artisan to give *all* metals superior "value" and to all materials spiritual beauty and usefulness.

Are not the intelligence, refinement, contentment, and public confidence of our productive classes as sacred and pressing an element for general "prosperity" as the vanity, idleness, and affectations of the dilettante class? Surely no profounder national shame and peril await the American Republic than to find her ship of State has been boarded (while patriots slept) by mercenary pirates, hypocritically waving old flags for which our forefathers once died, but which robbers and murderers to-day recklessly dishonor and trample under foot in imperialistic greed and rapine. The honest skilled labor of the nation is its very life-blood! Whoever degrades or attacks it destroys national hope; whoso uplifts and enlightens it most deserves the title of patriot or Christian.

Q. Do you regard art education as vitally essential to the ethical development or soul culture of the individual, and as essential to triumphant democracy? What influence, aside from all commercial thought, does art exert over the normal mind? Does it bring the soul into sympathetic *rapprochement* with the divine life and serve to refine, sublimite, and ennoble life?

A. All vital principles (whether physical, ethical, or esthetic) must, of course, do this. The crime of educational history has been the feeding to mankind of the technical husks "that the swine do eat," instead of the sweet kernels of active principles "that give life." Chinese praying-machines never kept moral life alive in that marvelous old land half so much as the one living principle of the Golden Rule which Confucius laid down (upon its obverse side). We have our religious,

political, and educational "machines" too; but the nation needs, far more, a few such simple, vital teachers as Confucius, Socrates, Paul, Luther, Jefferson, Froebel, and Spencer to make living principles *clear, accessible, and applicable*. In Art it is the same as elsewhere—in laboratory, Church, or State. The Christ did not offer to men the stale cisterns of convention but the living springs of workable principle. This offended priestcraft and political harpies, but it saved Liberty, Humanity, Civilization!

It is the only thing, again, that can rescue our staggering Republic from the growing materialism that is its imminent peril. Eternal vigilance and the crusade of a deeper educational conscience can alone save it from a decadent Mammonism. Art must do her part. She revives the ideal, spiritualizes matter, reveals the Divine in Nature and in daily labor, revives the canons of eternal beauty and the estimates of broader proportion and truer perspective, while cheering, refining, and consoling the necessary toil of existence. In its direct combination of mind with matter, ideality with reality, poetry with practise, vision with visualization, a noble "artist-artisanship" is the first step in *practical* Christianity. It is the first requisite of wholesome citizenship—"a sound mind in a sound body."

Q. Is it not true that, from a purely commercial point of view,—laying aside for the moment all thought of the influence of art on the higher nature,—artist-artisan schools would prove the best possible outlay for money devoted to the enrichment of the nation? Are not France, Germany, Japan, and other nations far ahead of our Republic in the appreciation manifested for art, and have not the art schools of certain great European governments and the prizes offered by nations like France (for example of the finest designs in tapestry, pottery, and other decorative effects) resulted in immensely increasing the real wealth through trade brought to the nation that thus exerted wisdom in developing artistic sensibilities in the artisan class?

A. From what I have said before, you can readily see that Art must result in such practical and directly beneficial aid and inspiration to the people that rightly cultivate it. See what a

magnificent testimonial by it remains to the sublimity of Egypt, the high intelligence of Greece, and the Christian faith and aspiration of European peoples struggling up through the Dark Ages. See what an industrial power it has been to Japan and is becoming to-day to France and Germany. The exportations of Japan for the last ten years have risen from sixty millions to one hundred and sixty—a proportion of growth greater than any other country, and largely due to her artistic culture and skill, to which may likewise be attributed much of her marvelous plasticity, self-reliance, and adaptability to modern progress. France, at her great international exhibit of last year, recorded over fifty million entries (with all that implies collaterally)—a number twice as great as our Chicago Centennial. Can any one fail to see the immense elasticity, virility, and receptive power that have blessed these two nations (Japan and France) through their wise appreciation of Nature and their industrial cultivation of skill, taste, aptitude, ingenuity, thrift, and beauty? And how the slower arts of Germany and England are hurrying to learn the mighty lesson contained in industrial history! To the “man-wolf” who only longs to prey upon society and pervert government, these qualities may be irrelevant; but, to the honest Christian and humanist, who longs to see a sad world rescued from wolves and raised into industrial peace, prosperity, and happiness, the lesson of Applied Beauty—or noble “artist-artisanship”—is convincing. Who cannot see that the great Hokusai (who inspired Japanese industry in a thousand ways by brilliant arts, and at ninety years of age humbly begged to “*know more of the divine beauty of Nature that he might be fitted to die*”) and the sweet and modest painter of “The Angelus” (whose heroic life and labors for God’s beauty in humble toil have thrilled this century) are nobler types of civilization and society (though outcast and oppressed by these) than the political sharks who raven to-day thereupon? God is to-day holding up these two social types of heaven or hell in sharp, inescapable contrast, and asking us, “Whom will ye serve—producer or spoliator?”

Q. You use frequently the words “organic and vital artist-

artisanship." Please explain the professional sense in which you use this term.

A. Certainly. I have referred to cardinal principles in art-life, as in all life. Let us look closer. Is not all creation art? Plato exclaims, "These things that we say are done by Nature are really done by Divine Art." They are material atoms deliberately arranged *by order and system*. And this is "Art." That is to say, some latent ideals, progressive principles, systematic methods, are giving beautiful materialization an expression to the Divine Will. Accident cannot explain such consistent order, design, and definitely attained delight as we experience at each bursting spring. A rose reduced to powder is no longer a "rose." The "rose" has disappeared. What was it? whence came? whither gone?

Evidently some informing spirit had willed those material particles into such space relations as conveyed meaning and delight to our spirits; therefore, it was communication, or "language"—Divine self-expression. There were also *order, harmony, unity, balance, proportion, variety-in-unity, appropriateness, and ideality* "expressed." So long as God's art was undisturbed, in the powder, all observers adored and wondered at it. Drive that ideal and those latent principles out of the atoms, and you have murdered the rose! You have driven back its spirit to God who gave it. Only dust and ugliness remain in your hand. This is what ruthless tyrants are doing to divine ideals of beauty in human society and labor—depriving them of beautiful principles and reducing them to wretched material atoms! A community that so acts drives its best workers and producers elsewhere. The religious persecutions in France exiled the best and most skilled citizens from France, and brought industrial light and competition to alert rivals. The persistence of force is known, and so with great ideas or ideals. I doubt the destruction of *any* divine ideal—even of a rose or a song-bird. What persistency and fecundity of ideal in every flower! I believe we will find them all again in the bosom of the Creator when we appear before Him; for, with infinite space and foresight evident, annihilation is illogical.

The very artist of earth who has seen and caught correctly the soul of that rose, into his own soul, can resurrect its spirit visually upon the canvas and give back life to the dust. Why should not the Infinite Artist do the same?

Our first duty is to awaken the young and the workers to ideals of Nature and to ideal principles and methods of beauty in Nature; the elements of grace and charm in motion, measure, growth, form, color, light, texture, arrangement. These are all divine. Sometimes the Creator seeks the beauty of use (as in a cabbage); but sometimes the use of beauty (as in a lily). Who dare say Him nay, or antagonize them to each other? Blessed the soul of aspiration that combines them! This is the divine desire of the "artist-artisan." God Himself—the first member—was founder of our Brotherhood; for do we not see beauty and use *together* in the "apple-trees" of Paradise? We must nurture (not nip) in the child's soul the mighty faculties that accompany this gracious gift of natural beauty: observation, appreciation, perception, good judgment, taste, selection, arrangement, adaptation—most of all ideality, imagination, originality, keen sensitiveness, decorativeness, and invention. This makes them derive more direct happiness and joy from natural sources; it makes them more alive to suggestions of beauty in work, more contented and valuable as producers. Life now takes on a richer and more glorious meaning to the worker, for he now sees more clearly the methods and meaning of creation and becomes a co-worker with the great Creator. What can bring a truer inspiration to right service? The employer who deprives the soul of this inspiration murders it, to make it a hopeless and dreary drudge or machine, and he should be restrained by law as much as a monster or a maniac. The "artist-artisan," or beautiful worker, is the ideal producer (and not a parasite), and so he is the "ideal" man.

Q. You think, then, that William Morris and John Ruskin were among the truest prophets of progress that the nineteenth century produced?

A. I do, certainly. And I go further—that similar men, in all ages, were the truest prophets of all ages. All Nature, of

course, is a divine workshop and artist-artisan school. Jesus was a practical constructive "carpenter" most of his life—save the last three years, when he publicly but modestly lectured for the oppressed poor and endured heroic martyrdom for a few far-reaching divine principles. Ruskin and Morris labored in much the same spirit and endured very similar obloquy, criticism, and ostracism—with an essential Christianity greater by far than most official politics or priestcraft. But so also had many noble artist-artisans done through *all* time in a holy quest for beauty or its eternal principles, tangibly embodied. They became the life-marrow of labor, in all those ages, and created really enduring wealth; they preserved history, perpetuated the best ideals, and both inspired and educated posterity by practical performances. Egypt, Greece, Italy, and Japan have been full of them. What were mighty Phidias, Praxiteles, Raphael, Da Vinci, Angelo, Cellini, the wonderful Ghiberti, whose beautiful bronze gates were called "fit for Paradise"? Who the Della Robbias, Stradivariuses, Varrochios, etc.? Who were the army of beautiful illuminators, carvers, cathedral builders, that by constancy and devotion heriocrally preserved learning and upreared the glorious Gothic cathedrals—poems in stone of the divine adoration they felt for the Holy Spirit? Many were martyrs outright, like Palissy and Jean Francois Millet. Yes, verily, often "destitute, afflicted, tormented, in dens and caves of earth," they ("of whom the world was not worthy") through faith in Beauty "wrought righteousness, stopped the mouths of [industrial] lions, out of weakness were made strong," and "endured as seeing that which (to oppressors of labor) is ever invisible"! Europe, and even Asia, is learning to honor those great prophets and martyrs of industry—divine teachers and producers of a "heavenly city" yet "to come," where all men shall be brothers in the maintenance of a juster society, and where the humblest-hearted producer may yet be "first" in the estimate of the Eternal Judge. They are planting schools of artist-artisanship everywhere in their industrial centers.

Q. Will you give us your ideas of what might be ac-

complished by an intelligently directed artist-artisan movement?

A. With the great material means of America there is no reason why this intellectual and moral light in industry should be withheld; for it is national suicide not to provide it liberally. The young people of both sexes, in all strata of society, are really in need of sound taste and executive skill in a thousand forms of inventive and industrial life. Many branches are starving for it. Much is left too late in life to learn, or too superficial and affected, often illumined by principle or unfortified by practise. Bad systems of teaching make dry, sterile, and mimetic what should be vital, inspiring, and creative.

The "artist-artisan" idea should be an organic part of our school system, but *vitality* and *for development*, not merely for a little immediate money nor for manual mimics. Through many years of direct operation among many nationalities, I have found our American stock just as alert, sensitive, susceptible of beauty, taste, and executive skill as any; and rather more observant of Nature, sensitive to suggestion, refined in general culture, and certainly much more eager and willing to advance. What they have needed most was really first-class instruction, example, and opportunity, and to be delivered from quack syndicates. Lack of practise and of artistic expression makes our youth ignorant of high standards and awkward and timid as to personal possibilities. This would easily pass into genuine courage and creativeness if noble artist-artisan schools, nobly led, could be scattered generously among the people. Everything would depend on sound principles and right leadership; for, as Napoleon puts it: "There's no use for us to set guardians—unless we *guard the guards!*"

TOPICS OF THE TIMES.

By B. O. FLOWER.

THE ETERNAL VANGUARD OF PROGRESS.

"Truth forever on the scaffold, Wrong forever on the throne,—
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above his own."

"I feel almost disheartened at the outlook," said an earnest reformer a short time ago; "for the people everywhere seem listless and indifferent, when, indeed, they have not succumbed to the lust for commercial gain or selfish advancement. And saddest of all is the absence of any considerable number of leaders who are consecrating life to the service of altruism and to the education and elevation of the whole people. Ruskin and Morris in England," he continued, "Hugo in France, Liebknecht in Germany, and Henry George and Edward Bellamy in America have left us, while the voices of many who have charmed and inspired us in the past are silent now." This gentleman echoed an age-long plaint of the children of God in moments when the Presence seems withdrawn, when wrong appears to be victorious, and when the coarse, scornful, and derisive cry of triumphant animalism and greed drowns the warnings and entreaties of that pure idealism which alone makes nations or individuals truly great or lastingly beneficent to the race.

Far back in the history of Israel, when King Ahab refused to walk in the old paths of national rectitude, and, yielding to the voice of Jezebel, persisted in following after strange gods while seeking utterly to destroy the prophets of truth and justice, we find even so essentially great a soul as the mighty prophet Elijah yielding to the subtle, deadly voice of despair and crying to the all-seeing One that he only was left among those who had not forsaken the covenant of righteousness. When, lo! from the hidden chambers of the Infinite spake the voice of Truth, declaring that in Israel were seven thousand who had not bowed the knee to Baal. This voice was not meant for Elijah or his age alone. It was the august declara-

tion of the Infinite for all ages and times, and never was it more applicable than to-day, when in all civilized lands there are millions of the sons and daughters of men who have beheld the fairest vision ever vouchsafed to the multitude—the vision of triumphant brotherhood; and, having seen the light, they can never again be satisfied with the old life, so they are quietly working for the realization of the ideal which is as sane as it is practical and which holds in its heart the happiness and the growth of all the people. Nor is the world wanting in leaders. True, the moment has not yet arrived for the great unifier of the forces of light to step forth; but that work which must ever precede the unification of progressive forces and their triumphant advance is being performed on every hand.

Few people realize the influence of living leaders in a just cause, for while they are with us they are almost sure to be so shamefully misrepresented and maligned by selfish interests and sleek conventionalism that we all undervalue them or their influence until they are gone. The noblest champions of human upliftment are frequently traduced and denounced as pariahs by conservatism. No calumny, ridicule, or abuse is spared them by the representatives of conventional respectability. To appreciate this fact one has only to turn to the old files of *Harpur's Weekly*, *Frank Leslie's Weekly*, and other popular journals in the North during the early sixties of the last century, and note how shamefully, how falsely, and how criminally they caricatured and maligned that great, serene, and essentially noble soul who was at that moment directing with marvelous wisdom and with a single-heartedness beyond praise the army and the State, then in the throes of the most terrible civil war known to history. Think of these papers, which assumed to be representatives of civilization, characterizing the great, serene Lincoln—one whom all the world loves to honor to-day—as a common buffoon, who had no care or concern for the lives of the soldiers fighting for the maintenance of the Union!

It is not until the summons from the great Beyond has been obeyed that we appreciate the essential greatness of the unselfish apostles of humanity and the prophets of progress; for nothing is truer than Massey's lines:

“ . . . Ever the blind world
Knows not its Angels of Deliverance
Till they stand glorified 'twixt earth and heaven.
It stones the Martyr; then, with praying hands,
Sees the God mount his chariot of fire,

And calls sweet names, and worships what it spurned.
It slays the Man to deify the Christ.

To those who walk beside them, great men seem
Mere common earth; but distance makes them stars.
As dying limbs do lengthen out in death,
So grows the stature of their after-fame."

And so, with a meed of recognition given to the dead leaders, even by a grudging conventionalism, while the living leaders continue to receive scorn and ridicule, many of those battling for the eternal principles that move the race upward frequently lose heart and think that they are fighting alone. Never was this truer than now, when in every quarter of the globe strong, able, illuminated, and conscience-guided men and women are silently and effectively preparing the minds of the multitude, and especially of the rising generation, for the most momentous and far-reaching revolutionary changes that have haunted the brain of a philosopher since the days when Plato walked the streets of violet-wreathed Athens.

Men with twentieth-century ideals are found among the real leaders to-day in every department of life, and, though they are less talked about than the shallow, superficial apologists for injustice and the advocates of conventionalism in its war against the higher ideals, they are nevertheless laying broad and deep the foundations for a far truer civilization than we know. Edwin Markham and Ernest Crosby among poets, John Ward Stimson and J. J. Enneking among artists, William T. Stead among journalists, Professors Frank Parsons, Thomas Elmer Will, Edward Bemis, John R. Commons, and Richard T. Ely among social and economic educators, and Mayors Samuel M. Jones of Toledo, Ohio, and Tom L. Johnson of Cleveland among civic leaders, are but a few names among scores that might be cited as leaders who cherish the higher dreams of the incoming century, who have been overmastered by the light of truth, and who are following the ideal, which Victor Hugo characterizes as "the stable type of ever-moving progress."

* * *

MUNICIPAL HOUSING OF THE POOR.

Municipal housing of the poor seems to be gaining in popular favor in England. Experience has seemed to prove that the

objections advanced were not well grounded, and that the measure is one eminently practical and wise from many points of view, not the least of which is the sanitary improvement, both physical and moral, that attends this innovation. Heretofore, and indeed whenever private greed of landlords was unrestricted, the quarters of the very poor became frightful plague-spots of civilization. People had been crowded together in filthy, ill-ventilated, and unsanitary buildings. Frequently from cellar to attic these buildings swarm with the very poor. The conditions are such that not only is home life impossible, but multitudinous causes operate in such a way as to press life downward and discourage the development of morality or healthy character. The herding of great numbers in buildings unsupplied with proper sanitary facilities leads to filth and fosters disease at all times, while in periods of epidemics these places become spawning-grounds for contagion. In like manner conditions favor intemperance, immorality, and crime. The saloons become the great nurseries, schools, and universities for criminal and moral contagion, and directly and indirectly a menace to society in all its ramifications; while the increase in public expenses, incident to the increase in disease, crime, and pauperism due to these disgraceful conditions is one of the severe burdens which municipality and State have to meet, and which will necessarily increase rather than diminish until practical measures are taken to abate the slums.

Under municipal housing it has been demonstrated that the poor can enjoy healthful, cleanly, and attractive homes at a far lower rate than many have been compelled to pay for the vile apartments that they have had to put up with; while the supervision of the buildings and the constant encouragement given to the people to take pride in their apartments have had a most salutary effect on the tenants and have also served to minify the dangers of disease.

When our municipalities become wise enough to house all the poor under pleasant and sanitary conditions, and to supply the localities in which the municipal buildings are found with commodious places of general resort, recreation, and improvement, the drink curse, as it relates to the slums, with its terrible burden of waste and woe, will be reduced to a minimum; while crime and pauperism will also be greatly abated.

It is of first importance to have the very poor properly housed. Then place near to them municipal buildings in which will be found coffee-houses, gymnasiums, lecture halls, reading-rooms, and places for pure and wholesome amusement, and

the life of the submerged tenth will rapidly take on a different aspect. Hope, ambition, and a love of the best will take the place of sodden listlessness, and the community will gain in various ways incomparably more than any possible outlay it may have been compelled to make to inaugurate the wisely progressive innovation.

But apart from the moral and humanitarian aspects of the case, and even leaving the consideration of the ethical and physical safety of the community out of the question, municipal housing is a practical business proposition unattended by serious financial risk to the community. The city can always readily rent her apartments at figures that yield a reasonable interest, while her buildings will be a part of the real estate wealth of the nation. In a plea for municipal ownership by James Keir Hardie, which recently appeared in the *New York Journal*, the thoughtful English social leader made the following timely observations:

"In municipal dwellings we have better accommodations and lower rents than can be provided under private ownership. The municipality can borrow money at three per cent. Above that the only cost is that of maintenance and management, which never exceeds one-half per cent. Private speculation in dwellings is badly paid if the return is not at least ten per cent. Besides this, the quality of the buildings is lower. Cheap, jerry-built houses find favor with private speculators. The community, in building for itself, wants substantial buildings—real buildings."

The question of the abolition of the slums through the wise and practical action of the community will more and more commend itself to thinking men and women. It is a distinctly progressive movement, in line with the best thought of the incoming age.

* * *

THE FOUNTAIN-HEAD OF MUNICIPAL CORRUPTION.

The active, earnest, and business-like character of Mayor Johnson's administration in Cleveland, Ohio, has riveted the attention of the nation upon the one man above all others in a responsible public position who is striving to the utmost not only faithfully to fulfil every ante-election pledge, but also to serve the best interests of the constituency that has honored

him by carrying into his work the same masterly and vigorous business methods and faithfulness that have marked his successful career as a business man. It is indeed refreshing to find a public leader in these days who has accepted a public office as a sacred trust and who is superior to the seductive influence of private interests which have debauched public life throughout the social organism. In Mr. Johnson we have a hard-headed, practical, and successful business man who is also an idealist, and a man who has never allowed himself to be seduced from the old principles of political integrity that in earlier days made the Republic invincible.

In an interview with Mr. Creelman of the staff of the *New York Journal*, Mr. Johnson in discussing municipal problems touched in an able manner on the fountain-head of municipal corruption and the most urgent two needs of American cities to-day.

"The worst evils of municipal government and municipal politics," observed Mr. Johnson, "are due to the struggle for valuable public franchises. That is the main source of corruption. When we have put the street-railway companies and other private owners of municipal monopolies out of politics we have solved one of the most tremendous problems of city government. So long as you continue to grant these valuable franchises to private companies, the companies will remain in politics, and will, as a rule, control politics for their own ends. The two great steps," he insisted, "which are necessary now lead to public ownership of municipal monopolies and the equalization of taxes. Vice in our great cities is largely the result of injustice, of involuntary poverty, and the product of unequal conditions."

These observations, coming from one of the most successful business men of our time and the mayor of the seventh city of our Republic, cannot be dismissed as "the visionary theories of an impracticable idealist who bases opinions on rumors." They embody in a few words the contention which the progressive workers of America have insisted upon for several years.

Heretofore, when the debauching influence of the corporations on municipal government has been dwelt upon by the Progressives, the special pleaders for corporate interests have promptly retorted somewhat as follows: Let us grant, for the sake of argument, that all you say is true. Let us admit that the private monopolies operating public utilities have debauched the municipal governments, and through this corruption have secured privileges which enable them to plunder

the people out of millions of dollars. If the municipal government is so venal, how much more corruption there would be if public utilities were brought into politics!

It will be observed that this plea, which, baldly stated, is in essence that, since the corporations have corrupted the municipal government, therefore they must continue to grow rich by corrupt practises, for fear that the municipal officials might be corrupt in the direct administration of the utilities, as they have proved themselves unfaithful in granting privileges, rights, and enormously valuable franchises to private concerns. Pitifully shallow as is this sophistry, it has been taken up and echoed by interested leaders and a servile press, and in time re-echoed by tens of thousands of people who never think for themselves, while the corporations have grown enormously rich.

Another cry raised has been that it would give the party in power a perpetual lease of life by giving it control of an army of employees, as if under the present rule the monopolies, by grace of the boss and the machine, do not have perpetual rule, no matter which machine or boss the corporations consider it wisest to operate through!

Mr. Creelman touched upon this popular cry of the special pleaders of the corporations, and Mr. Johnson replied:

"And you think the street railway systems are not in politics now? It is extraordinary to see how little penetration the public has. Now I have built, owned, and managed street railways on a pretty big scale. That is a subject I can fairly claim acquaintanceship with. I know the inside of it and the outside of it.

"And I can tell the people of New York, as I tell the people of Cleveland, that the street railways keep their power simply by being in politics.

"They are at the bottom of municipal politics. If they are willing to spend vast sums every year to keep their monopolies, they are bound to stimulate a struggle for office for the sake of the rich spoils they offer. The worst element in politics will fight harder than the best element to get positions which will give them a chance to share in the plunder.

"I don't lay the blame on the poor, corrupt Aldermen or on the street railways. They are simply the victims of custom and habit. I blame the system which offers monopolies as prizes for corrupt politics.

"This system invites corruption and paralyzes progress. Let any citizen of New York or Cleveland look at the matter thoughtfully and he must see that the great cities will never free their elections and their governments from the prime source of corruption until they own their own street railways, and all other monopolies founded on public grants.

"It is a waste of time to talk about corruption in the police force, or

corruption in the Board of Aldermen, while we ignore the all-moving power which dominates and demoralizes municipal politics.

"Of course you will have corruption, of course you will have official incompetency and official cowardice, until you remove from politics altogether the struggle for private ownership of public franchises. That is the overwhelming issue in municipal politics to-day."

Mr. Johnson insists that, until we can get the municipal ownership of public utilities, the corporations shall be forced to pay taxation on the basis of the selling value of the stock. "That is a fair and business-like proposition," he observes. "The street-railway company of Cleveland," he continues, refused a value of \$29,000,000. They pay taxes only on a valuation of \$2,000,000. The other street railways pay taxes on about three per cent. of their value. But small property-owners have to pay taxes on 50, 60, 80, and 90 per cent. of the value of their property."

Yet this is only one bad phase of the evil. The effect of such rank injustice and the power of the monopolies over officials and the opinion-forming agencies cannot fail to exert other than a debauching influence on the integrity of the individual and on the moral ideals of the community; while the millions of dollars annually derived from the public enables the monopolies further to corrupt government and enslave the citizen. British cities have clearly emphasized the immense benefits of public ownership, and some idea of the value to the taxpayer that would accrue from public ownership may be gained by calling to mind the fact that the West End Street Railway Company, of Boston, last year paid over a million dollars in dividends. Add to this the dividends of the great electric light, gas, and other public utilities, which under present conditions are enriching the few at the expense of the many in all our municipalities and it will be evident how great would be the reduction in taxes on the one hand, and the cost of the utilities to the citizens on the other, through public ownership.

This is one of the vital problems of the hour that are happily more and more engaging the attention of taxpayers and voters. It will soon become a paramount issue; nor can we doubt the ultimate result when once the conspiracy of silence is broken, for the contention of those who favor public ownership is so palpably a common-sense, business proposition that the more it is discussed the stronger must grow the sentiment for municipal ownership of public utilities.

POPULAR CONTROL OF PUBLIC UTILITIES CHAMPIONED BY A GREAT DIVINE.

Rev. George C. Lorimer, the famous minister of Tremont Temple Baptist Church, Boston, and one of the greatest pulpit orators of our time, enjoys the rare distinction of being unable to accommodate anything like the number of people who weekly seek a seat or standing room in his enormous temple. His success, I think, is largely due to his deep sympathy with the people. He has long been an outspoken advocate of coöperation, but until lately he has opposed public control of public utilities. Recently, in the course of a magnificent sermon, he took bold grounds far in advance of his previous positions. "Christianity," he declared, "is not dependent on the rich. I want to-night to recommend three great principles. First, popular ownership of commercial trusts; second, industrial coöperation, and third, popular control of public utilities. The trusts are marked by serious evils and perils. When the water is squeezed out of them we will then get down to solid values. Put your money in the banks instead of investing it in sky-scraping speculation. There are 40,000,000 wage-earners in the United States. Fifty cents a month from each would form a fund sufficient to revolutionize the industrial world of America."

He admitted that in his younger days he was strongly opposed to municipal ownership. "But," he continued, "I can no longer close my eyes. The city should own and control its streets. Some day you will own all public franchises. It is in the air, and it is in the blood of the generation."

The espousing of the cause of public ownership by a leader like Dr. Lorimer is of great value to the cause of governmental reform. His advocacy of this measure will lead thousands to accept the new demands that present conditions render so imperative, or at least to regard the question in a sympathetic spirit; and, when once the prejudice of self-interest of the individual gives way, the importance and reasonableness of public ownership are pretty certain to appeal to the mind with irresistible force. Public ownership of natural monopolies, popular control or ownership of commercial trusts, and coöperation, with the introduction of the initiative and referendum, are great and vital reform measures that should seriously engage the thoughtful consideration of every American.

BOOKS OF THE DAY.

REVIEWED BY B. O. FLOWER.*

NEWEST ENGLAND. By Henry Demarest Lloyd. Illustrated. Cloth, 388 pp. Price, \$2.50. New York: Doubleday, Page & Co., publishers.

A Book Study.

I.

The solid, practical, and vital literature of social democracy in the New World has no abler representative than Henry Demarest Lloyd. His "Wealth Against Commonwealth" is one of the most masterly and conclusive expositions of the menace of corporate greed to a republic that have ever appeared. It is concrete in character. The arguments and arraignments are so fortified with specific illustrations that the array of appalling facts is even more startling and disquieting than are his logical and convincing conclusions.

In pleasing contrast to this gloomy exposé of one of the gravest perils that darken the horizon of our nation is his work on "Labor Co-partnership"; but, valuable as is the story of the rise and successful advance of co-partnership in Great Britain, it is less interesting and perhaps less important than his latest volume, "Newest England," a book embracing the story of New Zealand's socialistic progress, what its innovations mean to the southern commonwealth and to the world at large, and how radical theories appear in actual operation. Mr. Lloyd is a scholar possessing a charming style, and, though brave and outspoken in his views, is always extremely conservative in his statement of facts. He is a man of independent means, who, unlike the ninety-and-nine rich men of our time, is unwilling to use his wealth for selfish ends. He is a social democrat who believes so firmly in his economic and political creed that he is ready and willing to dedicate life and means to the furtherance of the cause of all.

After the publication of "Wealth Against Commonwealth" Mr. Lloyd spent several months in Great Britain, making a careful study of labor co-partnership, in order that his work might be absolutely trustworthy. Next he passed to the island realms of the South Pacific, spending some time in Australia, and thence sailing to New Zealand, where after long and patient personal investigations he obtained the data and facts for the volume under consideration. At the present time he is in Germany, making a personal study of the rise and present status of socialism in the land of the Kaiser.

* Books intended for review in THE ARENA should be addressed to B. O. Flower, 5 Park Square, Boston, Mass.

II.

In "Newest England" Mr. Lloyd has given the student of social problems in northern lands so clear, so comprehensive, and in many instances so detailed a description of the successful social and political innovations found in New Zealand that no student of economic problems should fail to peruse it. Mr. Lloyd, though profoundly impressed with the splendid success of governmental ownership of natural monopolies, and other social innovations in "Newest England," does not appear in the rôle of a special pleader who seeks to make a case by a partial statement of facts, such as has characterized the reports of certain advocates of private ownership of natural monopolies who have written on the same subject. Of his mission our author observes:

"I went to New Zealand to see what had been done for a higher social life, by the methods of politics, in the country in which those methods have been given the best trial. That that country is New Zealand will be admitted by all, by those who approve and those who disapprove. New Zealand democracy is the talk of the world to-day. It has made itself the policeman and partner of industry to an extent unknown elsewhere. It is the 'experiment station' of advanced legislation. Reforms that others have been only talking about, New Zealand has done, and it has anticipated the others in some they had not even begun to talk about.

"Coöperation—with its stores, factories, banks, and, now, farms, where the consumers and producers, the capitalists and the laborers, are the same people—is the 'Farthest North' in the sphere of self-help. New Zealand democracy is the Farthest South in the sphere of politics, which must still be called 'self-help,' for in a democracy, in self-government, State-help is self-help."

III.

New Zealand is in itself a wonderful land, abounding in contrasts. It is, according to Alfred Russell Wallace and other geologists, the oldest land; but it is the latest commonwealth to be settled—a garden spot; but until importations arrived there was little to sustain life. Animals and vegetables, however, when once acclimated and rooted, usually thrive in New Zealand, which is far from being the little island that many people imagine. It extends north and south in long, narrow strips a distance of about fifteen hundred miles. Its area is about that of Italy. "It lies midway between the extremes of the tropics and the pole. It is cooled by mountain and sea." "The climate is a wine without a headache, and like Japan it is the best, though not the most perfect, to be found anywhere." "The scenery is a synopsis of the best of Norway, Switzerland, Italy, England, with occasional patches of Gehenna in the pumice country around the hot lakes." "New Zealand is made up of two large islands and some small ones." "Its policy of prosperity for all instead of excess for a few will for many ages prevent the appearance in New Zealand of any splendor to tempt the cupidity of enemies."

In location New Zealand has much in its favor. It is fifteen hundred miles from Australia; that is, one-half the distance from Europe to

America. It is too far south to be a half-way house for the nations that are making the Pacific a thoroughfare between the great East and the West; and there are other reasons that favor "Newest England" in her attempt successfully to set the world an example of a truer democracy than the world has yet seen. In speaking of some of the many advantages of this commonwealth, Mr. Lloyd observes:

"Australasia produces more wealth and spends more for every man, woman, and child than any other country, and New Zealand is the most prosperous of the seven colonies of Australasia. New Zealand has practically every resource for the support of life and the creation of wealth. It is a white man's country, if there ever was one, and the people fit the country with much more than the European or the American average of energy, physique, intelligence, honesty, and industry. A tree falls in the forest and in its roots is found a gold mine; a citizen digs a post-hole and cuts into a vein of coal forty feet thick. The most precious metal of all, iron, is found in abundant deposits, one of them in the Taranaki sands of inexhaustible quantity, and so pure and rich that it has so far defied reduction. There is flax, and there can be cotton whenever the people choose to grow it. There are nowhere traveling rugs so soft and warm as those made out of New Zealand wool. Electric power beyond calculation is going to waste in a thousand and one waterfalls and rapids. This exceeding bounty and beauty of their own home pulls more strongly every day against the recall of the old home. All these physical circumstances make for 'New Zealand for the New Zealanders,' and New Zealanders for New Zealand. The 'lengthening chain' that ties these people to old England may easily lengthen into invisibility."

We gain some idea of the radical character of the New Zealand government when we remember that here in active operation are the progressive land tax and improvements exempt from taxation, the progressive income tax, government ownership of railways, telegraphs, and telephones, postal savings banks, and government insurances. Here the aged are pensioned, work is given to the "out-of-works," and a compulsory arbitration law has destroyed strikes and at the same time operated greatly to the benefit of the workmen. These are a few of the practical innovations which have been successfully inaugurated in this far-away southern commonwealth, and which our author describes at length and in a manner so engaging as to make a delightfully readable volume.

In passing, I would say one word in regard to compulsory arbitration. In New Zealand this law has proved wholly beneficent, but it must be remembered that New Zealand is essentially a democracy. There the people are the government, or the government is operated in the interests of the people and not in the interests of the few. Conditions that prevail here, such as government by injunction, the use of the Federal army at the beck and call of capitalists, the oppressions of trusts and monopolies, and the impotence of political parties—or, rather, their subserviency to the behests of the capitalistic class—render conditions materially different from those that obtain in New Zealand; and this explains the opposition that the labor organizations have in

many instances exhibited when compulsory arbitration has been proposed.

Of government insurance, Mr. Lloyd says:

"The company that insures the largest number of people in New Zealand is the people itself. The trustee who executes the greatest number of wills, holds the heaviest amount of property, and has the best clientage is the people. Here is an insurance company whose policies can never become worthless, and in which the provision men make for their wives and children is safe from panic or pestilence without or rascality within. Any one who wants insurance for the benefit of his family, which will be backed up by the 'good faith and resources' of all the people, has only to step to the nearest of the many agencies of the Insurance Department of the government, or, easier yet, to receive a visit from one of its numerous canvassers, kept busy by the State in going about among the citizens, pushing the sale of this mutual company's policies as industriously as the canvassers of the great private companies."

A great hue and cry has been raised by the special pleaders for private ownership of railways, because the New Zealand railways have at times cost more than they have returned. Therefore, we are told, we should not entertain the idea of governmental ownership. But precisely the same argument could be made against the post-office department of our government; yet who among the enemies of State ownership of private monopolies would have the post-office department cease to be a government function? In New Zealand the railways are run for the benefit of all the people rather than for dividends on watered stock for a few bondholders and gamblers in securities. In speaking of the government railways, Mr. Lloyd says:

"As I stood in the station of the government railway at Wellington one day, a train pulled up, two or three times the usual length, so full of children that they were bursting out of the doors and windows, among them not a few Maori boys and girls. They stormed the platform, filling the air with the music of their greetings and delight, and catching up those who were waiting for them, scattered through the streets of the city. It was an excursion of seven hundred school children from Masterton, come with their teachers to get a day's pleasure and instruction out of the metropolis.

"A few days afterward a train left the same station as full of city children to be taken into the country.

"These excursions are one of the specialties of the ownership of the highways by the people of New Zealand.

"The ideal of the democracy is to run its roads for service, not for profit. 'After we have earned enough to pay the expenses of operation and the interest on the money borrowed to build the railroads,' the Minister for Railways says, 'we reduce charges as rapidly as profits increase.'

"The Premier in a speech during the last campaign defined the railroad policy to be that any profit over the three per cent. needed to pay interest on its cost must be returned to the people in lower rates and better accommodations.

"A good beginning has been made in a service of workingmen's trains between the cities and the suburbs. Morning and evening trains are run out from the principal towns to the suburban limits at a fare of 50 cents a week. But these are open to all travelers, for there is strong

opposition to the whole policy of class trains and class settlements for workingmen as undemocratic and tending toward the production of caste.

"New Zealand railroad science knows nothing of the doctrine that a shipper because the largest is entitled to the lowest rate, to say nothing of the claim that the railroad manager has the right to give such favoring rates as to make the shipper he prefers the largest, even though he start as the smallest. Here, as in its land policy, the country deliberately and from reasoned conviction approves the opposite policy of favoring the small man.

"Such a thing as a rebate or a discrimination in favor of one shipper against another is unknown in New Zealand. No would-be commercial conqueror can get the traffic manager of the New Zealand railroads to make him a rate that will drive his competitors out of business.

"In discussing this matter with one of the railroad officials, I asked him what the unit of shipment was in coal. The rates for coal, he said, were made by the ton.

"'Could a man,' I asked him, 'ship ten thousand tons and get a lower rate than the man who shipped one thousand tons?'

"'No,' he replied, 'not if he shipped ten million tons.' . . .

"In his report for 1899, the Minister for Railways announced reductions of forty per cent. in the rates of farm products and twenty per cent. on butter and cheese. He showed that these concessions are equal to one-seventh of one year's revenue. For the United States such a lowering of the railway charges would have relieved the people to the extent of \$150,000,000 a year.

"One of the differences between private and public ownership appears to be that the latter never raises rates, a fact which the farmers of the Mississippi Valley and the consumers of the coal of Pennsylvania, who have recently seen the rates raised against them, would appreciate."

In this "Newest England" the public debt stands for public works. "The people," observes our author, "of New Zealand and Australia understand perfectly well their unique advantage in being the only countries in the world whose public debts stand for public works instead of public wars, and represent construction instead of destruction. The debts of Australasia have behind them, even allowing for the Maori war debt of New Zealand, a dollar of property for every dollar of debt. Increase of debt with them has been increase of assets. These people understand, too, what it means to have the public highways operated by public policy instead of for private profit; and they know what it means to be free from the railroad millionaires, the highway-men who levy toll under private ownership on every man's property, and possess in the rebate-making power a more than royal prerogative to create favorites of fortune."

The chapter dealing with the method employed by this commonwealth to break up the land monopoly by heavily taxing unimproved land, and also the measures for the destruction of monopolies in general, is exceedingly suggestive and should be carefully perused by all reformers. We have space for only a few extracts:

"Land monopoly was to be the first to be attacked, and the first means of attacking it was that ancient, constitutional, and inalienable weapon—the tax.

"Accordingly, Mr. Ballance put forward the taxation of land and

incomes as the first measure of his program; and both of these taxes were made progressive—growing heavier as the taxee grew richer.

"There was a triple purpose—fiscal and social—to be achieved by the new taxes. First, revenue; second, to make the landowners pay their share of the cost of government and of public works, which had made them rich, and, third, to break up the monopolies.

"The Premier was explicit: 'The graduation of the taxes is to check monopoly.' He did not shrink from raising the issue between the rich and the poor. 'It is for the people to say whether the land out of which all must live shall be widely distributed, or whether it shall be held by a privileged number. Our policy raises the issue in the most practical form.'

"In closing the debate he said: 'I care little for the mere capitalist. I care not if dozens of large landowners leave the country. For the prosperity of the colony does not depend on this class. It depends upon ourselves, upon the rise of our industries, and upon markets being secured in other countries, and not upon any such fictitious things as whether the large capitalists remain or leave the colony. They are merely accidents of the situation. They are often excrescences which afflict our industries.'

"The new legislation,' a labor member said, 'was notice to capital for the first time in its history that it is no longer an autocrat.' This member expressly defended the progressive feature of the proposed taxation, on the ground that it gave effect to the principle 'that those who have great wealth shall bear a far greater proportion of the burden of taxation than they have hitherto borne. Capitalists will have to realize that, if they fail to recognize their responsibilities and obligations to their fellow-men, the State will take care, by a progressive method of taxation, to make them do so.'

"He declared himself willing to have the process called 'confiscation,' 'bursting-up,' anything, so long as the result was achieved—that the land should be divided among the people."

The capitalists declared that they would leave if the proposed laws were passed, and the commonwealth promptly answered the threat by giving them the opportunity to do so by enacting the laws, after which the capitalists, however, thought better of the matter and concluded to stay and abide by the decree of the people. "In New Zealand," Mr. Lloyd tells us, "the people are not afraid of the people."

It is difficult to notice a book like the one we are considering in a limited space, as the work is so rich in important facts, so full of data and practical illustrations of reforms of the first importance that are now pressing for introduction wherever the people would preserve free government from the encroachment of tyranny, oppression, and injustice, under their multitudinous and deceptive guises. Each chapter should be at least summarized—something quite impossible in this notice. The discussions of courts of arbitration, old-age pensions, and government employment for out-of-works, are almost as interesting as those dealing with the governmental ownership of natural monopolies and taxation. There are no waste pages in this volume, and, what is still more surprising in a work devoted so largely to social and economic discussions, there are no dull lines from cover to cover. We could heartily wish that "Newest England" might have a place in the library of every reading American. It is a sane, thoughtful work that will make for democracy.

SOLARIS FARM: A STORY OF THE TWENTIETH CENTURY.

By Milan C. Edson. Paper, 482 pp. Published by the author, 1728 New Jersey avenue, N. W., Washington, D. C.

In the presence of the rapid concentration of capital in the hands of the few, the arrogance of the master-spirits in the trusts and monopolies, and the subserviency of what was supposed to be a republican government to a few scores of Wall street gamblers and trust magnates, many people seem to despair of the future of a nation that for many years promised to lead civilization into the fields of altruistic democracy and to destroy forever the curse of tyranny which in the past, under the sway of emperor, dictator, king, oligarchy, or hereditary aristocracy, has oppressed the masses for the supposed benefit of the few. And yet there are many signs that speak of the rise of a new spirit of protest and progress which, operating with accelerating influence on the rapidly awakening conscience of the people, will make not only the increased arrogance of the few who have fattened off of the many, through special privileges and unjust exactions, intolerable, but which will also prepare the intelligent among the masses for the next great evolutionary step in social life. Not the least of these signs of change is found in the continued appearance of social visions and works devoted to new economic adjustments in which coöperation for the mutual benefit of all is proposed to take the place of the war and waste of competition on the one hand, and of the exploitation and despoiling of the masses by trusts and monopolies on the other. Nothing is more significant than the very rapid multiplication of such books during two decades when the lawlessness and insolence of capital have been the scandal of a supine government and a menace to the livelihood of hundreds of thousands.

I have recently read what is perhaps the latest of the social visions. It is a volume entitled "Solaris Farm: A Story of the Twentieth Century." The author, Milan C. Edson, is an avowed Spiritualist, and has made the transformation of a desert spot into a garden of plenty and happiness the result of specific directions given by the spirits of a wealthy man and his wife to their daughter and her agent. In doing this I think Mr. Edson has made a mistake, because I fear he will at the outset arouse the prejudice of many readers to such an extent that they will fail to peruse a work very rich in thoughtful suggestions, and which might do them much good. In saying this, however, it is far from my wish to intimate that the author's representations are improbable. In all ages historic records, both sacred and profane, abound in instances that give warrant to the belief that under certain circumstances angels, or ministering spirits, do visibly appear and influence the lives of individuals and perhaps assist in shaping the destiny of nations. Thus we find in our own Bible, as is the case in many of the sacred works of other peoples, numerous stories of angels and ministering spirits who commune with and assist those who are conscientiously seeking to achieve the greatest good for all.

Among the many instances of this character in the New Testament

the reader will doubtless remember the case of Peter, who when in prison was liberated by an angel, under whose direction he was led forth and taken to a place of safety. An angel sent Philip to preach to the Ethiopian (Acts viii., 26). An angel visited Cornelius (Acts x., 3, 4). Paul, when a prisoner on board the vessel bound for Rome, was visited by an angel, who disclosed to him the fact that the ship was about to be wrecked and also informed him of his own future. The apostle John admonished the Christian disciples to try the spirits (I. John iv., 1). And a very significant clue to the identity of these angel visitants is found in Revelation xxii., 9, where the writer fell down to worship before the feet of the angel who had shown him the wonders; but the visitant restrained him, saying, "See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this Book."

In like manner the story of the ages is replete with records of the influence that angel or spirit messengers have exerted over the lives of others. Perhaps one of the most notable historic illustrations is found in the visions and voices that led the Maid of Orleans to go forth and save France, thereby changing the fate of a nation and altering the history of Western civilization. The visions of Swedenborg, who was one of the greatest scientists and most exact scholars of his time, are further corroborative of the voice of the ages in almost all civilized nations on this subject; while the vast mass of evidence and data that the nineteenth century has marshaled before the reason of man is such as fully to warrant the introduction of the spirits of loving, altruistic, and philanthropic men and women as promoters of a grand and practical plan for coöperation. But, on the other hand, such is the prejudice of many and the incredulity of others, that the expediency of so doing in a work intended to appeal to a general reading public little acquainted with psychic phenomena is, I think, very questionable. Spiritualists should take great interest in this work, as they are as a rule progressive thinkers who believe in coöperation as they believe in the larger rights of man and the great altruistic demands of the oncoming civilization.

The body of the book is taken up with an elaborate and detailed account of the founding, through money advanced by the direction of the spirit of a father who had accumulated an immense fortune, of a great coöperative farm where many thousands of acres were farmed in an ideal way, while various manufactures were also developed, the whole being so worked as to yield an enormous revenue by which the desert was made to blossom as the rose; while all the inhabitants of the community were given ample time for moral and intellectual recreation and growth, and material conditions were marvelously improved with each successive season. There is nothing improbable or unattainable in the picture outlined by the author. If the vast wealth that is now diverted into a few pockets, through the savings made possible by combinations, were divided in a just manner among the real wealth-creators, even greater results than those outlined in "Solaris Farm" could be easily attainable in days of which but a few hours of the twenty-four would be

required for manual labor. A love story runs through the work, but the greater portion of the volume is devoted to the practical working out of the ideal coöperative farm, in which all work for all, and all wealth created goes to the enrichment and enjoyment of all who comprise the community.

INTESTINAL ILLS. A practical work for physicians, medical students, and non-professional readers. By Alcinous B. Jamison, M.D. Cloth, 244 pp. Price, \$2. Published by the author, 43 West Forty-fifth street, New York.

This work is from the pen of a well-known physician who for twenty years has treated intestinal and rectal diseases with a marked degree of success. His subject is handled in a clear and simple manner, making it a work well suited for non-professional readers as well as for physicians. Dr. Jamison's long experience as a specialist has convinced him that neglect of the bowels is the principal cause of a large proportion of the common ailments. The waste matter remaining too long in the system is taken up by the multitudinous rootlets which line the intestinal tract, resulting in auto or self poisoning of the system. His recommendations and suggestions are quite simple. He believes in drinking a large amount of water at stated intervals, and also in the frequent use of the enema. On arising and retiring he would have the patient slowly sip half a pint of hot or cold water—preferably hot. One hour before meals a glass of hot or cold water should be taken; and, quite contrary to the teachings of many physicians, he advocates the drinking of copious draughts of water, of a temperature of about 60 degrees, at meal-times. He, however, cautions his patients against washing down the food, which, in common with other authorities, he holds should be slowly chewed and thoroughly masticated, so as to be well mixed with saliva before it is swallowed. Finally, he advises that water be freely taken whenever the system craves it, and if a person does not drink much he should accustom himself to do so. Seventy per cent. of the human body is made up of water, and Dr. Jamison is persuaded that many persons become prematurely old through failing to take a proper amount of liquid. Besides, the drinking of large amounts of water assists Nature properly to perform the functions necessary to normal health. Full and clear directions are given for cleansing the bowels and for proper diet for patients. Indeed, the work consists of a comprehensive and thoughtful discussion of the intestinal organism, the diseases to which the patient is liable through its disorder, and the treatment that a score of years of practise has convinced him to be most positive and effective in its results. If dyspeptics and those suffering through auto-poisoning arising from a disordered condition of the intestinal tract should discontinue drugs and faithfully follow the directions given in this book they would doubtless soon experience great and permanent benefit.

JOHN WINSLOW. By Henry D. Northrop. Cloth, 383 pp. Price, \$1.50. New York: G. W. Dillingham Company.

Since the appearance and phenomenal sale of "David Harum," the book market has been deluged with stories of a similar character, many of them feeble imitations, with one or two that perhaps deserve to rank above that interesting character study—yet none of them more entitled to be ranked as literature, or that will, I think, enjoy more than ephemeral popularity. Of these works "Eben Holden" has been the most widely and expensively boomed, but of the "David Harum" class of American stories probably not one has appeared that is purer in atmosphere or more delightful as a simple chronicle of village life than "John Winslow." In it the author fails to equal Mr. Westcott in his grasp and use of language. It is not nearly so vivid or dramatic as "David Harum," but it is a more wholesome story—a book sweet and pure throughout. It belongs to the realistic school, in contradistinction to the idealistic, in that it reproduces modern town life with photographic fidelity; but, unlike too many realistic writers, Mr. Northrop has chosen to dwell on the normal and healthy scenes of life rather than on the abnormal, prurient, and injurious phases of existence. Hence, there is no danger of weakened imaginations being stimulated in the wrong direction by its perusal. As in "David Harum" and in other stories which it called forth, the interest centers around one notable character,—a lovable, simple-hearted man,—a kind of Joshua Whitcomb or Uncle Nat Berry, with whom theater-goers are so familiar. There are many very charming passages in the book and some important lessons are impressed, while the entire novel will afford recreation for those who enjoy character studies of the common life in fiction.

THE CROSS ROADS OF DESTINY. By John P. Ritter. Cloth, illustrated, 273 pp. Price, \$1.50. New York: G. W. Dillingham Company.

This book is one of a class of novels in vogue at the present time. It cannot be called literature any more than the works of Harry Castleman, Oliver Optic, and other prolific writers who have at various times written chiefly for boys.

The scene of the story is laid in Venice, in the fifteenth century, and the novel is highly melodramatic, with some strong situations. A petty Italian prince sends for a soldier of fortune and intrusts to him a perilous mission. He is to go to Venice and abduct a beautiful maiden to whom the prince is betrothed, but whose hand has been given by her father to a wealthy old man whom she detests. The young soldier assumes the guise of a wealthy English merchant traveling for pleasure. He is recognized, however, by some members of the Council of Ten as a soldier of fortune, and spies are placed in his apartments as servants. The usual number of exciting situations and hairbreadth escapes are crowded into the story, which ends happily.

A MASTER OF FORTUNE. Further adventures of Captain Kettle. By Cutcliffe Hyne. Cloth, illustrated, 317 pp. Price, \$1.50. New York: G. W. Dillingham Company.

This is a peculiar story of seafaring life in which the hero, Captain Kettle, appears in various parts of the globe and is found in many perilous situations. The character of the captain is well drawn. He is a rather unique figure in literature, and to those who enjoy tales of seafaring life the book will doubtless prove entertaining. In many ways it is a stronger and more wholesome story than "The Cross Roads of Destiny," although the atmosphere is not nearly so healthy as that of "John Winslow."

THREE MEN AND A WOMAN. By R. H. P. Miles. Cloth, 290 pp. Price, \$1.50. New York: G. W. Dillingham Company.

This is a thoroughly unpleasant story, with no excuse for its existence. It is morbid, unhealthy, and depressing. The author has taken revolting details of a grewsome murder that occurred in New York some years ago as a basis for much of the matter presented. It is difficult for me to imagine how any normal mind could derive either pleasure or entertainment, to say nothing of benefit, from such a story.



BOOKS RECEIVED.

"Wisdom of the Ages." By George A. Fuller, M.D. Cloth, 211 pp. Price, \$1. Boston: Banner of Light Pub. Co.

"Death: The Meaning and Result." By John K. Wilson. Cloth, 559 pp. Price, \$1.25. Lily Dale, N. Y.: Sunflower Pub. Co.

"The Art of Folly." Poems by Sheridan Ford. Cloth, 190 pp. Boston: Small, Maynard & Co.

"Business Without Money." By William H. Van Ornum. Cloth, 224 pp. Price, \$1. Chicago, Ill.: The Dearborn Press.

"Evolution of the Individual." By Frank Newland Doud, M.D. Cloth, 96 pp. Price, \$1. Chicago: Reynolds Pub. Co.

"Derelicts of Destiny." By Batterman Lindsay. Cloth, 76 pp. New York: The Neely Company.

"Fruit from the Tree of Life." By Hannah More Kohaus. Paper, 80 pp. Price, 30 cents. Chicago: Universal Truth Pub. Co.

"Bullfinch's Age of Chivalry; or, King Arthur and His Knights." Revised by Rev. J. Loughran Scott, D.D. Cloth, profusely illustrated, 405 pp. Price, \$1.25. Philadelphia: David McKay.

"The Builder and the Plan." By Ursula N. Gestefeld. Cloth, 282 pp. Price, \$2. Pelham, N. Y.: The Gestefeld Pub. Co.

"Norman Holt: A Story of the Army of the Cumberland." By General Charles King. Cloth, illustrated, 346 pp. Price, \$1.50. New York: G. W. Dillingham Company.

NOTES AND ANNOUNCEMENTS.

THE series of papers on "Great Movements of the Nineteenth Century," with the first of which our Twenty-sixth Volume opens, in the current issue, is perhaps the most important from an educational viewpoint to which THE ARENA has ever given space. The initial article is a marvel of "boiled down" information. The "sweep" of the century and its "meaning" are epitomized by Prof. Parsons in a nutshell that cannot be duplicated elsewhere in our literature. Yet it is only introductory to a half-dozen contributions from the same able pen that are to follow in successive numbers—that for next month being devoted to "The Great Conflict." The same issue will contain a character sketch of this distinguished author and educator by Editor Flower, whose series of articles on "Leaders with Twentieth Century Ideals" is attracting wide attention.

A brief but strikingly suggestive and timely paper in this issue is "A College for the People." The writer, Prof. Thomas E. Will, received the degree of Master of Arts from Harvard University. He is a very able thinker and careful writer, and while president of the Kansas Agricultural College lifted that institution from obscurity to a condition of national importance. Its monthly bulletins were in demand in all parts of the United States and even in some foreign countries, including Egypt. He is at present identified with Ruskin College, and has in preparation a trenchant paper for THE ARENA on "The Trust in Education."

A unique contribution to this number that will be enjoyed by all our patriotic readers is "The Pottawatomies in the War of 1812." It was written by the Indian chief, Po-Ka-Gon, now deceased, who was an extremely able man, having been educated at colleges at South Bend, Ind., and Oberlin, Ohio. He spoke French and English as fluently as his native tongue, and also read Latin and Greek. His sketch is highly dramatic, and, coming from a full-blooded chieftain of the Algonquin family of nations,—a chief of the tribe to which

Tecumseh belonged and that took a very prominent part in the war of 1812,—it has a special interest.

Dr. Keyes's article on "Geology in the Twentieth Century" has been in type for several months, but the delay in its publication has robbed it of none of its vital importance to the scientific development of our time. The work of the trained geologist, as a contributor to human advancement, is not generally recognized by the lay mind. Yet the omission of the chronology from all editions of the Bible printed during the last year or two is entirely due to the revelations of geology, which have modified many accepted conclusions in other than theological lines of thought.

Mr. Colwick, in his pungent remarks in this issue on the relation of poverty to social decay, places a vigorous finger upon the real source of most of our crime and degeneracy. He describes a condition that must sooner or later be grappled with by statesmen and economists, if our civilization is not to retrograde into anarchy. In our next issue, a symposium on "The Curse of Inebriety" will be opened by Dr. R. Osgood Mason. It will throw much light on one of the symptoms of the disease so skilfully diagnosed by Mr. Colwick.

We are glad to find room in this number for Miss Kellor's sixth contribution on "The Criminal Negro;" but Editor Flower's long article on "Physical Science in the Nineteenth Century," announced for publication this month, is unavoidably held over till August.

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NOTICE OF REMOVAL.—It was stated in the May ARENA that The Alliance Publishing Company would remove its business on the first of that month to a new building at 63 West Forty-fifth street, and our official address was accordingly changed in advance. But difficulties that have since arisen between the contractor and owner of the property render it inexpedient to wait longer for their adjustment. Commodious offices have therefore been leased in the Windsor Arcade, 569 Fifth avenue, between 46th and 47th streets, where our publications will be for sale after July 1st, and friends of THE ARENA and of *Mind* will find the editorial rooms.

J. E. M.